

# MISSIONS

WR  
Periodical  
REF. STACK 5



## THE PEACE CONFERENCE AT VERSAILLES

*From the painting by G. Sheridan Knowles. Reproduced by permission of the Gerlach-Barklow Co., Joliet, Ill., owners of the copyright. See page 489*

VOLUME 34  
NUMBER 9

NOVEMBER  
1943



## COURAGEOUS CHINA

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*Make gifts to the Fund through your own church or  
send them direct to: The World Emergency Forward  
Fund, 152 Madison Avenue, New York 16, N. Y.*

## WORLD EMERGENCY FORWARD FUND

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX NOVEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What missionary on furlough was referred to as uncle?
2. Who has been Baptist university pastor for 26 years?
3. Who had to cut up 100 new sheets for bandages?
4. On what date is Fellowship Vesper Day scheduled?
5. What church had a congregation of eight Baptist people?
6. What college opened in 1915 with nine students?
7. What is scheduled for November 21–December 12?
8. Who preached a sermon on the text in *Hebrews 12:26*?
9. Who spent the first eight years of her life in Assam?

Note that the current contest began with September and runs through June, 1944

10. What mission field had 1,642 Baptist churches in 1942?
11. The United States has how many unchurched people?
12. What men were in the dominant Christian tradition?
13. Who is David W. Witte?
14. What will be observed on November 14th?
15. Who has spent 65 years of service in India?
16. Who spent her summers conducting vacation Bible schools?
17. Where did 2,000 soldiers lose their lives in 1941?
18. Who was arrested for preaching without a licence?

### Rules for 1943–1944

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than July 15, 1944, to receive credit.

## THE FRONT COVER

As a reminder of the wrong kind of peace which followed the first World War, *MISSIONS* (front cover) has reproduced the painting by G. Sheridan Knowles of the Versailles Peace Conference of 1919. Painted from actual photographs of persons in the scene, the pictures are authentic portraits. Easily identifiable

# MISSIONS

An International Baptist Magazine

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For subscription rates see page 545

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NOVEMBER, 1943

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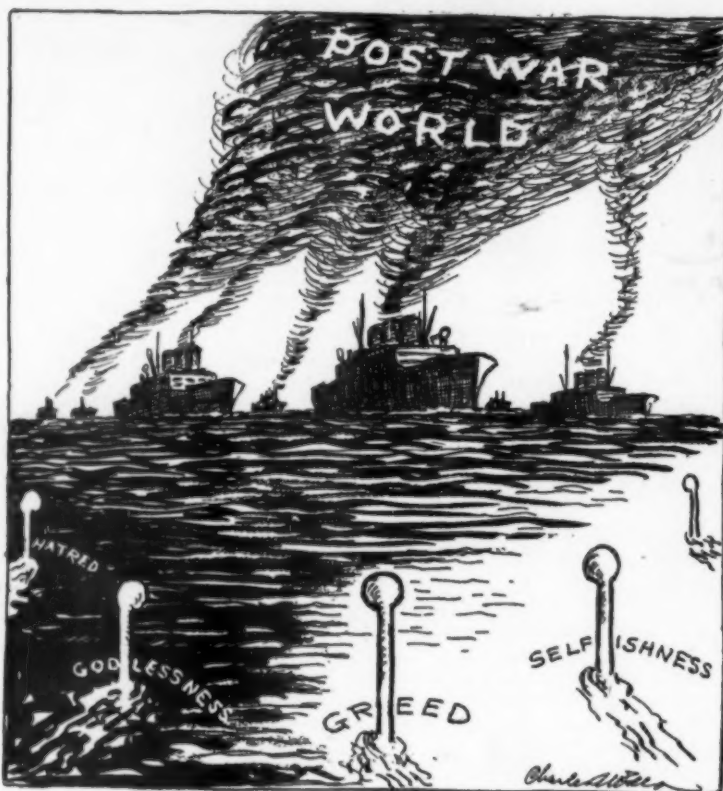
George, Marshal Ferdinand Foch and Italy's Prime Minister Vittorio Orlando.

(Continued on next page)



## Post War Submarines

CARTOON NUMBER 103 BY CHARLES A. WELLS



NOVEMBER, with the return of Armistice Day, reminds humanity again of the wrecking of the peace that followed the first World War. Already the ideological aims of Russia, the imperialist policies of England, the return of isolationism in the United States, are warning us of the danger of wrecking the peace that must follow the present war. But in final terms the things that will inevitably thwart humanity's realization of enduring peace are the stealthy, insidious, destructive human traits that prevail in every village and capital on earth, as well as in London, Washington, Moscow, Tokyo, and Berlin.

Always the life of man has been cursed by greed, selfishness, arrogance, domination, hatred. Like a wolf pack of submarines lurking in the path of ships, these sinful traits will seek again to torpedo the convoys of peace. These same traits will manifest themselves at the peace conference just as they did at Versailles 20 years ago. All progress made at treaty tables and world conferences must depend on what advance is made in the redemption and reformation of human character. The eloquent speeches of statesmen will again be remembered only as empty platitudes and the achievements of diplomacy will become merely scraps of paper unless national selfishness gives way to world cooperation and the desire to rule is replaced by the readiness to share.—CHARLES A. WELLS.

At Versailles *nobody represented Russia* which was then already in the throes of the devastating bolshevik revolution. Moreover at Versailles the so-called "Big Four" consisted of the United States, Great Britain, France, and Italy. Today Italy is one of the enemy defeated nations. Thus in the short period of a quarter of a century friends have become enemies and enemies have become friends. At the close of the second World War the "Big Four" presumably will consist of the United States, Great Britain, Russia, and China.

*Who can today imagine what will be the line-up a quarter of a century hence?*

MISSIONS is indebted to The Gerlach-Barklow Company of Joliet, Ill., for its courtesy in permitting the publication of this historic picture.

### WHO'S WHO

#### In This Issue

**Paul Alden**, formerly Candidate Secretary of the Foreign Mission Society and University Pastor at Champaign, Ill., is now in Westfield, Mass., recuperating from a long illness.

**Harriet Bossard** is a member of the office staff of the Baptist Board of Education.

**Ruth E. Finwall** is Woman's Staff Secretary of the Council on Finance and Promotion.

**P. A. MacDiarmid** returned from Belgian Congo in September where he has served as a missionary since 1906. (See page 526.)

**Muriel Martin Smith** is the wife of Rev. D. O. Smith, missionary in Burma since 1925.

**Stanley I. Stuber** is Publicity Secretary of the Council on Finance and Promotion.

**Walter E. Woodbury** is the Home Mission Secretary of Evangelism.

#### YOU WILL BE IMPRESSED

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## LETTERS

### From the Editor's Mail Bag

For almost a year I have been reading the editorials in *MISSIONS* regarding the war. The editorial in September issue, "Dawn of Disillusionment" is the limit. To compare the slaughter of the people in Poland, etc., with the destruction of Hamburg is certainly stretching the truth.—Percy L. Wiltsee, Cincinnati, Ohio.

I shall not be content unless I send a note of appreciation for the insight, the full information, and the courage shown in *MISSIONS'* September editorial, "Dawn of Disillusionment."  
—Frank G. Lewis, Penn Yan, N. Y.

If *MISSIONS* does not like the way America is running the war, then let *MISSIONS* go to Germany. We must win this war or live in a pagan world. Let us render unto Caesar the things that are his. Submit yourself to every ordinance of man for the punishment of evil doers, and praise for them that do well.—Edward Blackmur, Cleveland, Ohio.

Your keen analysis in your "Dawn of Disillusionment" editorial has satisfied a deep need in a day when even the literati are being hoodwinked by the spurious promises carried over from the first World War. It is reassuring to know that not all Baptist spokesmen

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In the picture Professor J. D. Kocher, Chairman of the Speech and Dramatics Department is supervising the make-up of the cast that is just getting ready for a dress rehearsal. The Professor is busy checking on the make-up of one of the faces and all the actors are so preoccupied that they are not aware of the presence of the photographer.

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today are drum-beating, flag-waving chauvinists. The voice of MISSIONS is highly appreciated by many of us who derive no spiritual nourishment from the pabulum of war propaganda. I have high hopes that such leadership as MISSIONS represents will some day find a greater audience.—*Louis C. Phelps, Mountain Home, Idaho.*

In MISSIONS' editorial in September you ask, "Who dares now damn Germany for the slaughter of civilians in Warsaw, Rotterdam, and Stalingrad, without likewise condemning British and American bombing of innocent people in Naples, or Hamburg, Wuppertal, and Cologne?" Germany's motive in bombing was to conquer. British and American motive in bombing is defensive and preventive. There is no equality in the purposes of the Axis and allied nations. The one would enslave and the other would free mankind. So I condemn Germany for the bombing and I warmly commend the brave men of our allied forces who strike back by bombing. I have not liked several statements in MISSIONS about the war and this is an outstanding one.—*Rev. William Earl LaRue, Washington, D. C.*

MISSIONS is in our post library. It is a magazine of which, as a Protestant, I am proud, and as a Baptist, doubly so. Its fearless and far-seeing editorials together with its timely articles will give our young men a sound philosophy for building a new world based upon the principles of Him who is the light and hope of the world.—*U. S. Army Chaplain Earl R. Sidler, II. (Location withheld for military reasons.)*

I always appreciate MISSIONS although I do not always agree with its editor. You are strong on your opinions, but then so am I and that is why I am here in Assam.—*H. W. Kirby, M. D., Jorhat, Assam.*

Your editorial plea in the September issue for foreign mission unity is a bit belated. It should have been made many years ago, before many missionaries were sent abroad who denied our Baptist evangelical policies, and before board members were elected

whose beliefs were weak and tottering as to fundamental principles of Baptist faith and policy. All honor to Dr. Earle Pierce, who for many years has constantly striven to keep unity, but finds his efforts ignored. Our present trouble lies in the fact that a great number of unitarians have slipped into our Baptist fellowship, and occupy high offices and pulpits to the deep regret of a vast majority of Baptists. Yours for liberal but true fundamentals.—*Mrs. Carrie B. Rogers, Woodbury, N. J.*

After reading in September *Missions* the Foreign Board statement and your editorial on it, I am impelled to write of my experience. I have been crushed by this group coming forward in war time again to divide our flock by calling themselves "conservatives," and that they want to establish or create a new foreign mission society to "collect and disburse" contributions "on behalf of approved missionaries and missions." Twenty-two years ago this church in this county seat had to go before the Court to eject a number who thought they were the only "fundamentalists" on earth. Now these same people with a number from other churches who formed what they called "The Gospel Union" and who have been worshipping in a rented room—suddenly decided to return to the First Baptist Church. They were received and they took over by majority at once. They organized a new mission society and their word has become law by majority vote. I was born in a Baptist parsonage and for the past 40 years I have been a member, an official and a Sunday school teacher. I can stand no more of this and, with some 20 others, I am going elsewhere to worship. We cannot take what they offer. They want to tell everybody else what to do with their money. Less than three months after they returned, the church election was held and all the officials but two were voted out. Is this the work of the Kingdom of God? Why does not the Northern Baptist Convention let such people go to themselves? You plead that we be one in Christ. We can be. But we cannot work with divisive people.—*Mrs. H. F. Ireland, Van Wert, Ohio.*

## Have you considered DENISON?



*President Kenneth I. Brown regularly presides at the Denison chapel services held weekly*

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**KENNETH I. BROWN, President**

**Denison University, Granville, Ohio**

### The Subscription Trend Continues Upward

September easily maintained the upward subscription trend with 2,762 subscriptions recorded, as compared with 2,268 in September, 1942, a net gain of 494 for the month. The score: 119 months of gain and six months of loss since 1933 when the uptrend began.

September also began the usual seasonal climb into the peak sub-

scription period that culminates with the heavy Christmas season. During the next three months nearly 15,000 annual subscriptions will expire and must be renewed.

If your own subscription expires during this period you can be of real help to *MISSIONS* by renewing it promptly. With war conditions, shortage of office clerical help, difficulty in getting supplies of all kinds, prompt subscriber cooperation will be appreciated.





## BACKGROUND for ARMISTICE DAY

*See editorial on opposite page*

**ABOVE:** *Already many American soldiers are buried in Africa. The picture shows an American military funeral with a British chaplain officiating and a firing squad in the background ready to give the final salute to an American youth who was once alive in these United States and now sleeps his last sleep in the soil of Africa*

**BELOW:** *Simple wooden crosses and palm leaves mark the final resting places of U. S. Marines who lost their lives in the Solomon Islands*



**LEFT:** *Thousands of miles from home on a lonely island in the Pacific Ocean that is only a wild hump of land lifted out of the sea, rests the body of this U. S. aviator. With plane shattered by Japanese machine guns he nosed into the jungle and crashed to his death. Black natives lifted him from the wreckage and buried him. They must have been Christians, won by some intrepid pioneer American missionary, for they raised a cross above the American's grave and built a bamboo fence around it*

*Acme Photos*



# MISSIONS

VOL. 34. NO. 9



NOVEMBER, 1943

## Background for Armistice Day



ESIDE a wrecked American plane on remote Kiska Island is a lonely grave. At one end is a Buddhist shrine and at the other a cross beneath which the Japanese placed this sign:

Here lies the body of a brave unknown American sky soldier who sacrificed his youth and his life for his mother country.

Far from Kiska in Guadalcanal lie other unknown American soldiers. Brief but poignant is the newspaper reporter's comment:

Five crosses carry the lone word "unidentified." When the war ends, it may be that one of these unknowns will be brought home to rest eternally under marble in Arlington Cemetery as America's Unknown Soldier of World War II.

Thus begins the new honor roll of America's unknown soldiers. It begins also for other countries which likewise have their nameless dead. After a battle in which 4,000 Japanese were killed, the reporter pictures what he found:

Beside a stream I found the bodies of 50 unknown Japanese. Like wounded deer they had crawled to the water to die.

Most agonizing of all stories of the new army of Unknown Soldiers is that of a Russian captain. In a farewell letter to his wife just before the fall of Sevastopol he wrote:

I know that when I am dead, for you I will continue to live. Nobody will edge me away from your heart. And when a new Sevastopol is built, come here and near the sea plant some poppies. That will be my grave. Perhaps you will make a mistake. It may be another who lies there and not I. It does not matter. Some other wife will think of her husband and plant flowers above me. Nobody will be left out. We shall

all lie close. There will be no space to spare where we are about to die.

Out of the slaughter in Italy came a heart-breaking report of how American soldiers died:

Dying men were brought into the tent. The chaplain knelt down beside one still semi-conscious and offered a short prayer. The gasping man tried in vain to repeat the words. Then he was left utterly alone, just lying there on the ground. The awful loneliness as he went through his last few moments of life tormented us and silenced all conversation.

Multiply such incidents by the million, for millions of the world's finest youth have died in this war. *And the worst is yet to come!* "Make no mistake about it," says Winston Churchill. "The bloodiest portion of this war for Great Britain and the United States still lies ahead of us." Add to that on both sides the uncounted host of mothers and children, civilian victims of refugee horrors, of starvation, and of fiendish bombing raids. In Hamburg, wrote a Swedish correspondent, "they died with their eyes left wide open, killed by the terrific air pressure of giant bombs that tore their clothes from their bodies." This is the meaning of total war. Is this the crowning glory of civilization or is it the madness of barbarism?

Here is realistic, sickening background for another Armistice Day. Its grievous irony, its parades, speeches and hollow tributes, its impatient two minutes of reluctant silence once again accentuate the hideous hypocrisy and the unpardonable crime of the victors of World War I in failing to keep faith with their nameless dead. Are the victors of this war learning the lesson, or will they likewise establish an unjust and therefore another unending peace?



# The World Today



*Current Events of Missionary Interest*



*Airplane view of the University of Rangoon, with Judson College at the left, as it appeared before the Japanese conquest of Burma in 1942. Its present condition, whether occupied by Japanese troops or whether damaged or destroyed in British-American air raids on the Rangoon airport or dock area, is unknown*

## **Painful Questions for Baptists with Burma at War with America**

**F**OR 130 years American Baptists have been sending missionaries to Burma, their oldest and largest mission field, where Adoniram Judson began his service in 1813. Just before the Japanese conquest in 1942 the Baptist constituency totalled 117 American missionaries, 3,394 Burma associates, 1,642 Baptist churches (1,233 entirely self-supporting), 146,351 church members, and 34,325 pupils in Sunday schools. Never throughout 130 years did American Baptists imagine that some day Burma would declare war against the United States. This has now occurred. Early last summer Japan granted independence to Burma, withdrew the Japanese military administration (*obviously without relinquishing Japanese control*), and announced that "Burma has become the fifth independent country in the new order in Asia," the other four being Japan, China with its Nanking puppet régime, Thailand (formerly Siam) and Manchukuo (formerly Manchuria). The Shan States,

field of missionary service of the Buker twins, Dr. H. C. Gibbens, and Dr. Gordon S. Seagrave, are not included in Burma's independence. Two of the Shan States are "ceded" by Japan to Thailand from which they were seized by the British many years ago. It is difficult for Americans to appreciate the insidious and powerful propaganda effect of these developments in Asia. Upon declaration of independence, the Burma government, under Japanese pressure, declared war on the United States and on Great Britain.

This raises several embarrassing, indeed painful, questions for American Baptists. They must now patriotically acquiesce in sending their sons to Burma as part of the American armed forces to destroy homes and villages and to kill people to whom during the past 130 years their forefathers sent the Christian gospel of redemption and peace. But when Japan is defeated and Japan's dream of Asiatic empire has collapsed, will American Baptists continue then to approve having their sons kill the people of Burma in order to restore Burma to the British



Empire? Will Americans recognize the independence which for Asiatic political and propaganda effect Japan today has nominally granted? Will Americans cooperate with the people of Burma along peaceful and constructive lines in making their new independence of real enduring value? Here are three questions. Who can answer them? The time to raise them is now for the answers will have a profound bearing on the post war world that must emerge in Asia.

### **Ten Requirements for Progress Toward World Order and Durable Peace**

**N**O declaration ever issued by an agency of the Federal Council of Churches has been more widely publicized and discussed than the "Six Pillars of Peace for the Post War World," issued last spring by the Commission on the Bases of a Just and Durable Peace. (See MISSIONS, May, 1943, page 269.)

Supplementing that is an interpretative statement prepared by last summer's special conference at Princeton, N. J., of 68 Christian leaders from 14 nations. They included representatives from Australia, New Zealand, China, Russia, and exiles from Germany and Japan. Their statement sets forth ten requirements for progress toward world order and durable peace.

1. That national isolationism, the monopolization of political power by a few nations, and the balance of power, which hitherto have failed to maintain peace, be repudiated.

2. That temporary collaboration among the United Nations should, as quickly as possible, give way to a universal order and not be consolidated into a closed military alliance.

3. That drastic reductions in armaments be undertaken as steps toward the goals envisaged in the Atlantic Charter of the "abandonment of the use of force" and lifting from the peoples of the world "the crushing burden of armaments."

4. That immediate international collaboration such as is involved in specific problems and relief and reconstruction be guarded against exploitation for purposes of power politics.

5. That regional organizations be part of an inclusive world order and not threaten the interests of world organization.

6. That a larger measure of discipline and sacrifice for the good of the whole world community be practiced by each nation.

7. That individual citizens recognize their collective responsibility for national policies.

8. That ethical and moral standards applying to individual conduct apply also to national conduct.

9. That cultural and social collaboration be established, for the achievement of world order.

10. That an adequate motivation of the world be developed to support the agencies for cooperation, so that the sense of national destiny which has hitherto led to aggrandizement shall find expression in works that promote the general welfare.

These ten requirements will be met only by the acceptance of five principles, the imperative of moral law, the worth of every human being, the precedence of human over material values, the individual's duty for collective action, and the moral responsibility of cooperative action. The complete message of this significant Princeton Conference may be obtained from Federal Council Headquarters, 297 Fourth Avenue, New York 10, N. Y.

### **Southern Baptist Cooperation With Roman Catholicism**

**W**ITH big headlines *The Catholic Register* featured an unusual story of Southern Baptist cooperation with Roman Catholicism in Virginia. Extolling it as "an action without parallel in the history of Virginia," it told how the First Baptist Church of Alexandria, Va., had placed its educational building free of charge at the disposal of the Catholic Nuns of the Holy Cross, the construction of whose new St. Mary's Academy had been subjected to indefinite delay by wartime building priorities. There was no possibility of its being ready for school occupancy in September. So the Baptists of Alexandria in a generous spirit of religious tolerance and of concern for community welfare, offered their building to the nuns until their own building was ready. "It is a remarkable tribute to religious amity in Alexandria," said *The Roman Catholic Register*, "and is in startling contrast to an incident in 1795 when Pastor Jeremiah Williams of the Baptist Church was arrested for preaching without a Virginia State license. At that time Virginia State law recognized only the State established Anglican church." The 1,500 members of the Alexandria church unanimously supported the deacons and trustees in this gesture of good will and cooperation. Here is further evidence that Baptists in demanding religious freedom for themselves are prepared to do anything in their power to make it possible also for others. Alexandria Baptists thus prove to be worthy descendants of the pioneer Baptists of Virginia who played so noteworthy a part in the establishment of religious liberty in America.

**REMARKABLE REMARKS**, usually appearing on this page, because of space limitation are transferred temporarily to page 513

# Five Thousand Miles Without Fort or Sentry

*A visit to Canada, with impressions of Canada's war effort, of control of the liquor traffic, of Baptist and other Protestant church progress, and the growing power of Roman Catholicism*

By WILLIAM B. LIPPARD

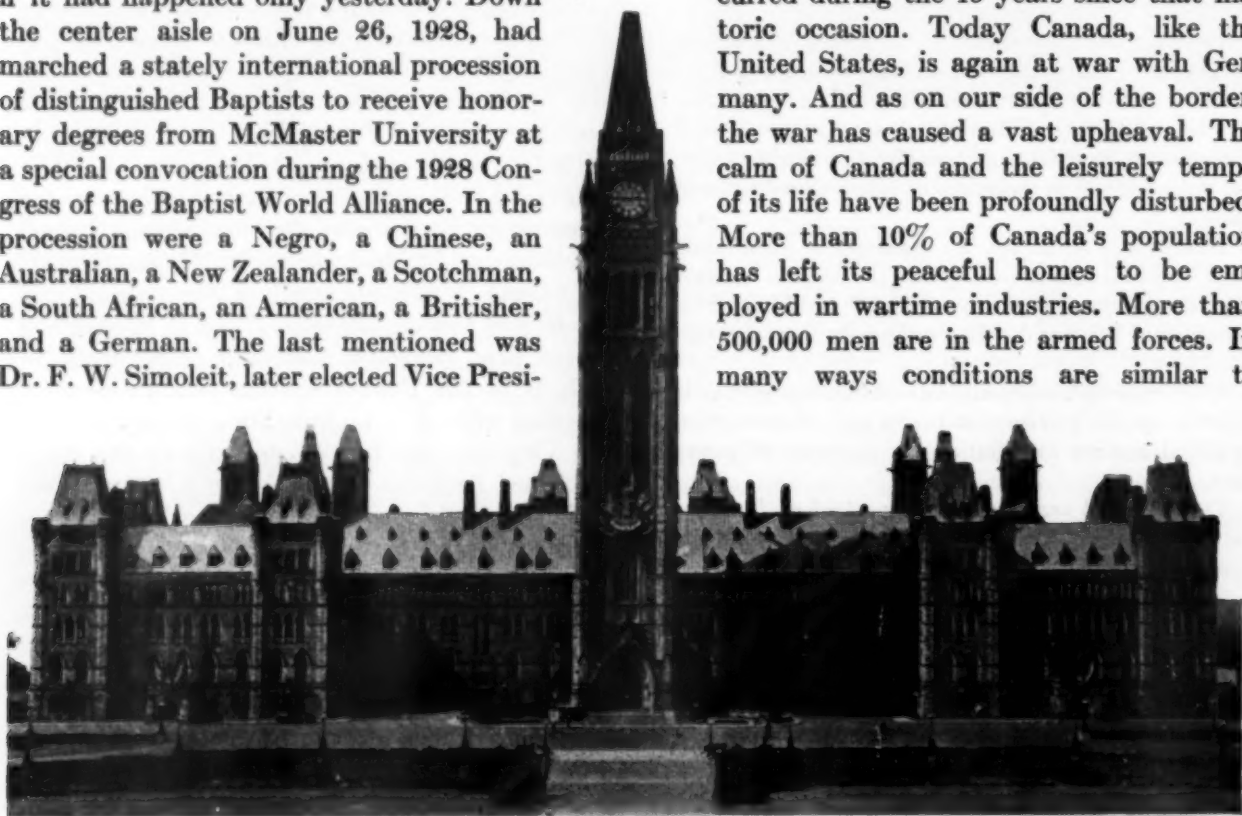
CANADA is separated from the United States, including Alaska, by 5,000 miles of unfortified boundary line. For more than 130 years the two nations have been at peace. Along this extended border there is nowhere an armed fort or even a sentry on patrol. These facts are utterly incredible to war ravaged, hate embittered Europe.

Such reflections filled my mind as on a radiant Sunday morning I entered Toronto's Yorkminster Baptist Church. I arrived early in order to sit again in the same pew where I had sat 15 years ago. I recalled the occasion as vividly as if it had happened only yesterday. Down the center aisle on June 26, 1928, had marched a stately international procession of distinguished Baptists to receive honorary degrees from McMaster University at a special convocation during the 1928 Congress of the Baptist World Alliance. In the procession were a Negro, a Chinese, an Australian, a New Zealander, a Scotchman, a South African, an American, a Britisher, and a German. The last mentioned was Dr. F. W. Simoleit, later elected Vice Presi-

dent of the Alliance. Thus to honor a German in a city of Canada by the Chancellor of a Canadian University, many of whose students had died in the terrible slaughter at Vimy Ridge in 1917, was proof positive that the war of 1914-1918 had ended, that its hatreds were buried and forgotten, and that Canada and Germany again were friends.

## CANADA IS AT WAR

Colossal, world shattering events have occurred during the 15 years since that historic occasion. Today Canada, like the United States, is again at war with Germany. And as on our side of the border, the war has caused a vast upheaval. The calm of Canada and the leisurely tempo of its life have been profoundly disturbed. More than 10% of Canada's population has left its peaceful homes to be employed in wartime industries. More than 500,000 men are in the armed forces. In many ways conditions are similar to



*The Canadian National House of Parliament in Ottawa, the national capital*

those in the United States. Men and women in uniform are to be seen in every community, on every train, in every hotel, and on every street. Food is rationed, but more plentiful, either because the population is smaller or food administration more efficient. There has been no restriction on when and where a man shall drive his car. No *Gestapo* inspectors, as on eastern highways last summer in the United States, stopped the passing motorist and demanded to know why and where he was driving. There are occasional practice blackouts in the cities, but no weird, terrifying dim-outs as in New York. On the voyage across Lakes Huron and Superior, the steamship was brilliantly lighted all night. Here was all the relaxation, comfort, and safety of a peacetime voyage. Except for the presence of one soldier among the passengers, and armed sentries on guard duty in the Sault Ste. Marie locks, there was no evidence of war. Throughout the voyage, huge freighters and gigantic tankers passed in the opposite direction, unarmed, and without guards of any kind. The war seemed very far away.

On the other hand there is in Canada feverish industrial activity for the production of war supplies. Huge airplane factories have been constructed. Canada has gone in a big way into making tanks and army trucks, and into shipbuilding, and now ranks fourth in the production of war materials among the United Nations.

Canada now produces 40% of aluminum used in airplanes, which is six times more than in 1939. Other mineral production includes 96% of all nickel, 75% of asbestos, 20% of zinc, and 20% of mercury required by the United Nations.

For 20 years prior to the war, Canada had not built a single cargo ship. By the end of the past summer Canadian shipyards had launched 168 freighters of 10,000-ton capacity each. Numerous naval vessels of all kinds have been built. While I was in Port Arthur the Port Arthur Shipbuilding Company had scheduled the launching of a recently completed warship. The type of vessel, size, and other particulars must remain

RIGHT: *Canada's War Memorial in Ottawa honoring the men who died in the World War of 1914-1918*

BELOW: *Typically French is this Place d'Armes in the old city of Quebec*





a naval secret. The manager seemed pleased that I should be interested in witnessing the launching. Graciously he furnished me with a pass. After careful inspection at the big steel gates of the barbed wire fence that completely surrounded the immense plant to guard against sabotage, I was admitted. In the presence of company officials, government inspectors, and plant employees and their families, the huge ship slid smoothly and gracefully into the water on ways thoroughly lubricated by tons of grease. Unfortunately the spectators had crowded too close to the water's edge. Too late they discovered their mistake. When the huge ship left the ways, the resulting temporary overflow of

the northern shore of Lake Superior, with its immense docking and unloading facilities, its mighty bulk towers above the sky line so that it is visible for miles. When I learned that its capacity was 13,500,000 bushels of wheat and that it was already full, I did a little mental calculation. Since it takes five bushels of wheat to produce a barrel of flour and since 325 loaves of bread can be produced from a barrel, the Port Arthur Elevator held in its mammoth bins the potentiality of 877,500,000 loaves of bread. It must be small comfort to the mothers of Belgium and France and Holland to know that in the British Empire this enormous bread potential could feed millions of Europe's starving children but for the unrelenting British blockade. For three long and terrible years the British Government has refused to adopt Mr. Herbert Hoover's plan for relieving this appalling misery. Even more deplorable was the statement I read in a Canadian newspaper that in the Argentine Republic *several million bushels of wheat were being used as fuel*, because they could not be transported to Europe. *It is a horrible civilization that burns wheat, or keeps it*



### THE OLD AND THE NEW CANADA

ABOVE: *The St. Louis gate, one of several cut through the old city wall that once surrounded Quebec*



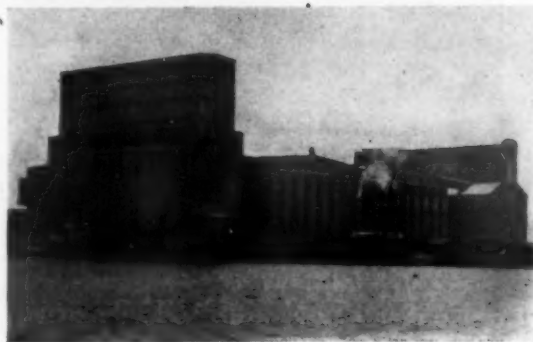
LEFT: *People in Quebec have not forgotten their great disaster 20 years ago when the center span of the big bridge crashed into the river*

BELOW: *The huge grain elevator at Port Arthur*

dirty, oily, scummy harbor water ruined feminine shoes and stockings, and scores of men's trousers had to be sent to the cleaners. Today that ship is hunting down German submarines.

### ALMOST ONE BILLION LOAVES OF BREAD

More impressive than this ship launching was the sight of Port Arthur's mammoth grain elevator, the largest in the world. Standing on



stored, while innocent women and children are permitted to starve.

### THE LACK OF NATIONAL UNITY

Canada as one of the United Nations presents the strange anomaly of fighting a global war without resorting to total military conscription. The "selective service" law operates in Canada as in the United States but for home service only from Newfoundland to Alaska. *No man can be conscripted for overseas service.* Only volunteers are sent abroad. The French Canadians have insisted on that restriction because of their lack of enthusiastic loyalty to England. During the long conscription debate in Parliament, conscription was frequently referred to throughout French Canada as *l'impôt du sang* \* (the tax of blood). At anti-conscription meetings in the cities, crowds sang two favorite songs, "*A bas la conscription*" (Away with conscription), to the tune of "God Save the King," and "*L'Angleterre est en guerre; ce n'est pas de nos affaires*" (England is at war; it's none of our affair). All efforts by the government to change the law which the First World War disillusionment had placed on the statute books, proved futile. Finally the government resorted to a nation-

wide plebiscite, only to be compelled to announce that the Province of Quebec refused to release the obligation not to impose conscription for overseas service. No one has yet convinced the typical French Canadian peasant (and his views influence the opinion of his parish priest), that the death of his son in Africa would protect Quebec, or that what happens to his little farm is determined by developments on the Burma Road or in Russia or at Hongkong where, in 1941, an ill-fated expedition of 2,000 Canadian soldiers lost their lives in the defense of Hongkong against conquest by Japan. Between the British and the French Canadians there is a wide difference in support of the war. Can it be that this explains why Prime Minister Winston Churchill chose Quebec for his spectacular imperial war council in August?

Nor is there unanimity on the war among men in the Canadian Army. On the long journey from Port Arthur to Quebec my sleeping car section was shared with an Army officer who had been a high school teacher in a small town in Western Canada. In his guarded conversation he seemed disturbed over the war. "Life has become cheap today," he sadly commented. "Millions of men on both sides are becoming brutalized as they are taught how to kill most quickly and effectively. Of eleven members on

\* Quoted in *Canada, Today and Tomorrow*, by W. H. CHAMBERLIN, page 104. Published by Little, Brown & Co., \$3.00. Reviewed on page 527.

RIGHT: Quebec is full of convents, chapels, shrines, monasteries, and other evidences of the power and strength of Roman Catholicism



LEFT: Yorkminster Baptist Church where McMaster University conferred honorary degrees during the Baptist World Congress of 1928





LEFT: *Chapel of the Franciscan nuns in Quebec.* ABOVE: *Interior of the chapel. Day and night several nuns are to be seen here in adoration of the Blessed Sacrament. Never is the chapel without at least one nun at worship.* RIGHT: *The Cathedral in Quebec, seat of Cardinal Villeneuve*



the high school football team during my last year in teaching, seven have already been killed in action. Many soldiers seem to feel that Canada is fighting this war in order to enable James Street (the Montreal equivalent of New York's Wall Street) to make money. It looks as if millions of people must yet be killed and billions of dollars of property must yet be destroyed, and the war may again settle nothing."

Revealing also was a conversation with a Canadian Customs Official. Bitterly he deplored America's policy of selling gasoline and scrap iron to Japan, and the British policy of helping Hitler to re-arm and of giving Mussolini tacit support for his adventure into Ethiopia. Likewise he vigorously condemned Canada as he told of 30 ships built during the first World War which for 15 years had been anchored in the St. Lawrence River and then sold to Japan as scrap iron. Perhaps the 2,000 Canadians at Hong-kong had been killed by bombs made out of scrap iron from the 30 old Canadian ships.

#### CANADIAN CHRISTIANITY

Even a short sojourn in Canada affords opportunity for an interesting study of contemporary

Christianity which is represented, as in the United States, by the two main branches of Roman Catholicism and Protestantism, with a small number of Greek Orthodox Churches, Jewish synagogues and lesser sects. Almost immediately on arrival in Quebec I became aware of the strength and influence of Roman Catholicism. In a neat and clean little barber shop on the Rue Fabrique the French Canadian barber dextrously attended to my tonsorial requirements. On the wall opposite the chair was a large autographed portrait of a man in ecclesiastical regalia.

"Who is that?" I asked as I left the chair and paid the barber.

"That is Cardinal Villeneuve," he replied with such reverence that I really expected him to make the sign of the cross before the photograph.

His adoration was not surprising, for in Quebec Province more than 90% of the population is French Roman Catholic. Quebec City, with a population of 150,000, has less than 15,000 of English origin. On the streets it is hard to walk more than a block or two without passing nuns garbed in the picturesque robes of



various Old World orders, long-cassocked abbots, parish priests, seminarians, friars wearing black leghorn hats, and Franciscan monks with shaved heads, sandal-encased bare feet and distinctive brown robes.

In such an environment what chance has evangelical Christianity? The Anglican Church, ministering only to the British community, follows a policy of dignified separateness. The United Church and the Presbyterian and Baptist

there was only standing room in the Catholic church at 10 A.M., while in the French Baptist church the congregation, listening to an eloquent, evangelistic sermon, consisted of eight people.

#### THE POWER OF ROMAN CATHOLICISM

Moreover, the Roman Catholic Church through its immense constituency, its consequent political power, and its influence on city and municipal government, can easily and with perfect



*Monks, priests, nuns of various orders, on the streets of Quebec engaged in the many services of the Church*

churches carry on as best they can. Accessions to Protestant membership can come only through the Sunday schools or by letter as Protestants from other parts of Canada take up residence in this predominantly Catholic community. Church attendance on Sunday presents terrific contrasts. During this brief Canadian tour I attended seven Baptist church services and one service in a United Church. In only the last mentioned did the congregation fill more than half of the sanctuary. Earlier on the same Sunday mornings I would look in at Roman Catholic masses. Invariably the Catholic churches were crowded to capacity. One contrast was particularly discouraging. On the same street in Ottawa, capital of Canada, and separated by only four blocks are the Catholic Church of St. Ann and the French Baptist Church. On the Sunday morning of my visit,

legality check Protestant expansion. In Quebec City the Protestants wanted a new high school in an expanding residential area. Prompted by Catholic fear that this would result in a still greater influx of Protestant families, the City Council vetoed the proposal. In this same district The United Church of Canada had acquired a site and planned to erect a new edifice. By adopting a quickly devised formula that the district already was adequately supplied with churches, the City Council was able to frustrate the plan. A new church will likely never be erected. In another part of Quebec the Jews had acquired a site for a new synagogue. Again under clerical pressure the City Council passed a law restricting that area to private residences. Compelled now to sell their site, the Jews purchased another in an older part of town already well built up. Thereupon the City Council amended

the law so as to restrict this section also. Moreover, it expropriated the Jewish site allegedly in order to create a public park. Nevertheless the Jews are determined to have their synagogue. They plan to carry their case even to the Privy Council in London as the final court of appeal. These examples from recent Quebec history show how Protestant and Jewish expansion in this Catholic-controlled country is practically impossible.

One other incident, which reveals the power of Roman Catholicism in a more subtle and insidious degree, must be mentioned. On the wall of the waiting room of a Quebec Province customs office I noticed three of the "Four Freedom" posters that were originally published in *The Saturday Evening Post*. The three featured FREEDOM FROM WANT, FREEDOM FROM FEAR, and FREEDOM OF SPEECH. The fourth, FREEDOM OF WORSHIP, was missing! Can it be that the official who tacked them to the wall realized that for a loyal Roman Catholic there can be freedom only for his church and not for any other religion which is condemned as heresy or error? The subhead of the FREEDOM OF WORSHIP poster, *Each according to his own conscience*, states a principle that cannot be admitted by a church that claims infallibility in doctrine and faith. "Full freedom in religious concerns," is not tolerated where the church controls the state, as is evident by Baptist experience in Russia, Rumania, Poland and South America.

The Catholic hierarchy will stoutly deny all charges of religious persecution. To be absolutely fair to the Catholic position in Canada, the Protestant must recognize that Roman Catholicism in Quebec is synonymous with French nationalism. Quebec is overwhelmingly French. It resents any development that will accentuate the difference between French and English. Protestant schools and churches and Jewish synagogues mean inevitably the coming of more English and Jews into an area that for centuries has been French and has zealously cultivated French traditions, language, and culture. So it is to the advantage of the church to encourage and foster this, and thereby maintain its hold on the country.

To solidify its strength, to make its future position impregnable, and to assure that French

nationalism and Roman Catholicism will eventually be strong enough to control all Canada, a new slogan has been coined which has ominous implications. Year after year the French population increases in number. French families are prolific because the church forbids "birth control" or "planned parenthood," whereas English families have relatively few children. Each census reveals a steady growth in French Canadian population. So the new French slogan, roughly translated, reads, "Beat the British via the cradle." By the year 1971 it is calculated that the French Canadian population will hold absolute power in Canadian national politics. Already the 65 French Canadian seats in Parliament constitute a "bloc" which determines most national policies. No Prime Minister can be elected without its support.

#### CANADIAN PROTESTANTISM

Protestantism in Canada is divided, as in the United States, into the leading denominations. For the past 15 years, however, Canada has been witnessing a successful achievement in church union. The United Church of Canada is a merger of Congregationalists, Methodists, and about two thirds of Canadian Presbyterians. The remaining one third refused to enter the merger for reasons which both Presbyterian and United Church leaders find it embarrassing to discuss. Canadian Baptists likewise declined to join the United Church because they could not recognize the validity of baptism other than by immersion. The doctrine of apostolic succession compels the Anglican Church to maintain its traditional aloofness. And the Anglican hierarchy dislikes to sever its historic connection with the Church of England. Possibly Canadian Anglicans secretly cherish the vain hope of an eventual church and state status in Canada comparable to that of the mother church in England. These dissenting factors make the United Church as an achievement in church union all the more noteworthy.

In Toronto an interesting forenoon was spent with Dr. A. J. Wilson, editor of *The United Church Observer*. Here the spacious offices, commodious committee and conference rooms, chapel, and fine cafeteria restaurant, constitute a well integrated, efficient United Church Head-

quarters. Its large publication plant not only produces Sunday school publications and other church literature but does an immense job printing business. Last year it grossed \$1,200,000 with a profit of \$80,000 of which \$50,000 was appropriated to the church pension fund. During her Canadian visit Madame Chiang Kai-Shek made so tremendous an impression that the United Church Publication Board gathered together a thousand tributes of affection. I was privileged to examine the large, handsome, leather-bound volume just before it was packed for shipment to Chungking to be presented there to China's First Lady as an expression of esteem by Canadian Christians.

#### THE OLDEST FOREIGN MISSIONARY ON EARTH

The United Church is missionary-minded as evident from its amazing array of home and foreign mission service. Abroad its mission fields include West China, South China, West Africa, Central India, Japan, Korea and Trinidad off the Coast of South America. In its service is the oldest missionary on earth. He holds also the world's record of continuous active service. He is Rev. J. Fraser Campbell, 97 years old, and for 65 years in service in India.

In home missions a vast ministry is undertaken across Canada, in Newfoundland, and more recently along the newly opened Alaska Highway. Maintaining seven gospel cruisers for service along the coasts of British Columbia, Newfoundland, Labrador, the gospel is brought by home missionaries to many isolated communities that would otherwise be deprived of spiritual ministry. City mission work is done in 21 institutions of which 15 are churches of all nations, for Canada has a mixed population from numerous countries of Europe comparable on a smaller scale to that of the United States. Total home mission staff consists of 1,143 workers assigned to 904 charges, fields and institutions. And of course The United Church now ministers to soldiers and sailors and to workers in defense industries under a well integrated "Church War Time Service" program, similar to our own Baptist World Emergency Fund.

The United Church lists 7,042 preaching places, 3,406 pastors assigned to 2,771 organized churches with a total membership, according

to the 1943 statistics, of 1,636,511. Fully half a million more Canadians regard themselves as affiliated with the United Church for they so declared in the 1941 census which recorded 2,204,875 as members. How to connect these missing 568,364 as active, participating church members instead of merely unknown, nominal adherents offers the United Church a staggering problem.

#### THE BAPTISTS OF CANADA

Canadian Baptists total about 135,000, divided into three regional conventions, that of the maritime Provinces with 58,000, the Ontario-Quebec Convention with 56,000, and the Baptist Union of Western Canada with 24,000. Each of the three conventions maintains home mission work in its respective area. In foreign missions, young people's work, and in publications, Canadian Baptists function as a unit. There is a distinct trend toward merger of the three conventions into one, although the enormous travel distances will doubtless make annual meetings impossible. Their foreign mission fields, operating last year on a budget of \$142,074, are located in India which like that of our own Foreign Mission Society, has felt the impact of the war, and in Bolivia where they face the efforts of the Roman Catholic Church to restrict Protestant missionary effort. Here an unusual feature is the twice weekly Baptist radio broadcast with daily broadcasts during Holy Week last April. It must have greatly annoyed the Catholic hierarchy to have the evangelical message thus brought directly into the homes of all Bolivians who had radios. Although Northern Baptists have no mission field in South America they can rejoice that the evangelical message is proclaimed there by Canadian Baptists and by Southern Baptists in the United States. Canadian Baptists have given a President, the late Dr. John MacNeill, to the Baptist World Alliance, and in 1928 (*See MISSIONS, September, 1928, pages 452-467*), they were hosts to the Baptist World Congress in Toronto.

Canadian Baptists seem thoroughly patriotic and committed to the war effort. The British flag appears in their chancels, but I did not see it beside any Roman Catholic altar! In one of the Baptist churches which I attended, the



service began with the national anthem and the congregation rose and sang with fervor, "God Save the King." Does that mean for Canadian Baptists a prayer to God to save Mr. Churchill's British Empire? Only after this had been sung did the preacher begin the worship service by reciting the familiar passage, "I was glad when they said unto me, let us go into the house of the Lord," Did worship thus yield priority to imperialism? At no Roman Catholic mass did I hear "God Save the King."

#### CANADA AND THE LIQUOR TRAFFIC

I was greatly impressed by Canada's handling of the liquor problem. No insidious liquor propaganda is allowed to invade Canadian homes through their radios. No advertisements urging the consumption of beer or wine appear in any newspaper or magazine. The Canadian issue of *TIME* magazine, with its liquor advertising omitted, is hardly recognizable to the American visitor who reads it regularly back home. The automobile tourist never sees a billboard urging him to purchase this or that brand of whiskey. Moreover, public consumption is rigidly regulated. Hard liquor can be purchased only at government liquor stores. Taverns are limited to serving beer only and then only at restricted hours. They close early in the evening, in contrast to New York saloons which are open until well into the early morning hours. Moreover taverns are few in number. One evening two thirsty Americans were wandering around the streets of Quebec in search of a drink. One was overheard to comment, "They hide their bars over here." Because Americans rebel against such curtailment, the large hotels are compelled to cater to their demand. So in somewhat less pretentious fashion they have duplicated the American "cocktail lounge." Even that is limited to the luncheon and dinner hours and closes promptly at 10 o'clock. But there are other ways of getting around Canada's well controlled liquor traffic. On the long train ride through the lonely forest wilderness north of Lake Superior, four American sailors were in one of the tourist cars. Since no liquor of any kind was served on the train, the sailors had brought their own liquor with them. Their boisterous, drunken carousals made life un-

pleasant for other passengers. Typical was the breakfast comment of a Canadian woman passenger in the dining car the next morning. "Only four drunken Yanks," was her appraisal. On another train, from Montreal to Quebec, the dining car, in terrific contrast to most dining cars on the railroads in the United States, served no hard liquor. In anticipation of this, two American men back in the men's smoking compartment, had come well prepared. At their summons the porter brought glasses filled with cracked ice and bottles of soda water. From his bag each man produced a bottle of whiskey *purchased in the United States and carried across the border into Canada*. Wherever they travel, Americans must have their liquor!

#### IN CONCLUSION

Canada is an immense country, as any glance at a globe or world map will make clear. With its 3,694,863 square miles it is somewhat larger than the United States, somewhat smaller than Europe, twice the size of India, 30 times the size of the British Isles, and it constitutes 28% of the British Empire. In this great area live only 11,500,000 people, and practically all of them in a narrow belt 150 miles wide stretching from Labrador on the Atlantic coast to the Pacific Coast of British Columbia. North of 150 miles the rigorous winter climate makes living conditions impossible except for the most hardy and venturesome pioneer souls. Yet even within this 150-mile belt, Canada has room for enormous growth in population because of the untouched agricultural, mineral, and timber resources that could support many additional millions of people. A liberal postwar immigration policy would bring to Canada multitudes of the finest people of Europe, eager to leave forever the exhausted, impoverished, continent that will remain when the war has ended. But the Roman Catholic Church will likely oppose such immigration because it would mean mostly Protestant immigration. That would threaten the eventual realization of a Canadian Catholic majority which the hierarchy so confidently anticipates. It is well for the people of the United States to reflect on what it will mean 25 years hence to have a predominantly Roman Catholic country across their northern border.

# They Thrive in Peril and Adversity

*When 30,000,000 Chinese surged westward to escape the horrors of Japanese invasion, it meant also the transfer of 77 universities and colleges. Equipment was literally hoisted on the backs of the students and carried overland, in some cases more than 800 miles*



*The end of the long trek as students and their college equipment arrive in Chengtu*

By HARRIET BOSSARD

THE war has compelled many small church-related and independent colleges throughout the United States to seek security and means for maintaining their institutions. They may well turn to China for inspiration. Under dreadful and desperate difficulties, China's determination to preserve and perpetuate her institutions of learning and the success with which her efforts have met is an inspiring example from which America may learn much.

When Japan attacked China in 1937 after the successful invasion of Manchuria, millions of Chinese refugees left the coastal cities of Canton, Hong Kong, Foochow, Shanghai, and Nanking for West China in order to escape the bombings

and there to build a new and Free China. This surge of humanity, a migration of 30,000,000 people, represented the greatest movement of mankind in the history of the world.

For centuries China has nurtured an innate desire for education and culture. Now, in her supreme struggle, this determination is greater than ever. In 1942 over 45,000 young Chinese were in college, an increase of more than 7% over pre-war figures.

With the Japanese invasion, the physical equipment including the libraries of 77 colleges and universities in China was literally hoisted on the backs of the educationally-minded Chinese students and professors and moved west-

BELOW: Chinese houseboats nearing the end of the three-months journey; RIGHT: Washing up after a dusty night on the train in the Kowloon station



BELOW: While on the long trek westward students and teachers meet in classes whenever opportunity offers. Here is a class on a Yangtze River steamer



ward. In their march often as many as 800 miles were covered, many of them on foot. Among the migratory institutions were 11 of the 13 Protestant Christian colleges in China, which include Fukien, Ginling, Hangchow, Hua Chung, Hwa Nan, Lingnan, Nanking, St. John's, Shanghai, Shantung, Soochow, Yenching, and West China.



*In the westward trek jinricksha carriages were used to transport books and other equipment*

The West China Union University is now host to three of these colleges, namely, the University of Nanking, Ginling College, and Yen-ching University. This group is at Chengtu, meaning in Chinese, Royal City, or the Perfect Capital. For hundreds of years Chengtu has been a cultural center. It seems an appropriate, as well as convenient, shelter for the maintenance and preservation of Christian philosophy.

Before the war in 1937, the West China Union University enrolled 400 students. At present there are 2,017 students on the campus, most of them refugees. The conditions here are very trying. There is much overcrowding. Under-

nourishment among students and faculty is common. Under the stimulus of inflation, prices have soared to 15.3 times the pre-war average. Privation is philosophically accepted. Daily classes continue on the West China campus, with the threat of air raids constantly harassing the earnest students.

One of the colleges temporarily at Chengtu is Ginling, the only exclusively Christian college for women in China. Its home campus is in Nanking but since the 1,600-mile trek westward by boat, bus, truck or foot in August, 1937, Chengtu has become home to the women of Ginling. In 1915 Ginling College opened with

*Miss Hwang Dzun-mei of Ginling College Department of Chemistry was in charge of luggage*



nine students and six teachers. In the winter of 1942, Ginling registered 296 students and had a faculty of 40 members, two-thirds of whom are Chinese and the remaining third British and American. The yearly tuition in United States currency is \$13 per student while the amount needed annually for the education of one student



is \$150. Aside from the tuition fees, the college is supported by donations from cooperating units, by a share in the funds of the Associated Board for Christian Colleges in China, by grants from the Ministry of Education in China, and by gifts from individuals and alumnae. The Woman's American Baptist Foreign Missionary Society is one of the units helping to support Ginling.

Graduates of Ginling are always in demand and at present the demand far exceeds the supply. Speaking of Ginling, Madame Chiang Kai-shek has said, "Ginling is fine in everything save one point only. Instead of 150 undergraduates you should be training 1,500 here today." This statement from China's illustrious representative is typical of her country's attitude toward education. Regardless of the war, the desire for education is greater than ever. In 1941 more than 18,000 young people requested admission to government universities but only 7,000 could be accommodated. One Christian college reported that only 160 out of the 1,400 who sought admission could be accepted.

Ginling is but one college which has survived the Japanese onslaught and is still carrying on. Its story could be repeated many times, in the names of different institutions, each fleeing in a different direction, each setting up its own



*Two students on a Yangtze River steamer catch up on lost sleep. Another group continue in study*



*In Hankow while waiting for river steamer space the group helped in a Red Cross Relief station*

refugee campus, each striving under terrific odds to preserve the principles of a free people and a Free China.

Following his recent world tour, Mr. Wendell L. Willkie, who visited the West China Union University and talked to its several thousand students, had this to say: "There exists in China today a gigantic reservoir of good will toward the American people. Many things have created this enormous reservoir. At the top of the list go the hospitals, schools and colleges which Americans—many of them missionaries—have founded and maintained by their tireless and unselfish efforts. Many of the new leaders of China—men who are today directing her destiny—have studied under these American teachers and missionaries, whose only interest has been to spread knowledge. To these men and women, we, in America, owe a great debt, for largely through their efforts has this reservoir of good will been created."

Someone has knowingly remarked, "The Christian colleges in China have thrived on adversity." Today in America the Baptist-related schools, colleges and seminaries also face adversity. With the demands for war manpower draining student enrolments, our educational institutions face financial crises and pertinent difficulties which present ever-increasing problems to administrative bodies. And yet, in comparison with China's problem, ours is insignifi-

cant because America as yet has been physically untouched by the war.

Perhaps the question to be decided by Baptists at this crucial time is really whether or not they believe church-related educational institutions should survive? The existence of 63 Baptist schools, colleges and seminaries is evidence of the convictions of earlier Baptists, who saw the need for Christian education and through sacrifice and hard work established the institutions we support today. Do Baptists today confirm those convictions?

If so, then China's experience over the past few years is a challenge to all supporting units

of Christian colleges in the United States. The seeds of Christianity in China were planted by our American missionaries. The seed was good, the ground fertile, and the harvest respondingly plenteous. The Chinese Christian reapers perceived the harvest's worth as demonstrated by their magnificent effort to preserve their colleges and universities with a persistence, constancy, and unflinching determination that has marked the followers of Christendom from the early ages when confronted by oppositional forces.

China's epoch is our challenge. Will someone knowingly say in 1953, "Baptist colleges in America thrived on adversity!"?



## The American Army in Belgian Congo

*When American soldiers in Africa visit Baptist mission stations in Belgian Congo, what are their impressions?*

By P. A. MACDIARMID

PROBABLY no other foreign mission field was as tranquil during the past year as the Belgian Congo. Yet the tides of war as they moved onward and then backward in North Africa produced currents that affected all of Africa. For a time it looked as if the Vichy controlled governments in Africa would side with the Axis powers, which might bring the war to our very doors. This probably accounted for the sending of a portion of the A.E.F. to Congo. When Allied forces entered north and west French Africa the relief in tension was felt immediately in Congo.

Two of our Belgian Congo mission stations were within easy reach of the American Army camp. They had many visits from officers and men. Doctors and nurses were particularly interested in our medical work. As none of them had seen a case of leprosy, all were anxious to visit the leper colony where, by the help of the American Mission to Lepers, a fine set of new brick buildings had been constructed and others planned. Here are housed 80 lepers on one side of a little ravine. On the other side are the buildings for the untainted children of these lepers.

The Camp is fortunate in having a very fine chaplain, a young Southern Baptist minister. He mingles freely among all groups and is interested in everyone. In speech and conduct he seems exemplary.

Perhaps the most appreciative of these visitors were the American Negro soldiers. They had returned

to the land of their forefathers and yet they did not feel at home in it. White people generally, apart from their "buddies" in arms and the missionaries, held aloof from them, while their African "relatives" had languages unknown to them, and customs also entirely foreign. Our missionaries felt that of all the American visitors in Belgian Congo these needed most the kindly Christian contacts we could give. Their gratitude was manifested in many ways. Some of them said that since coming to Africa they had not felt like singing, but at the mission they sang their "spirituals" in the church, in the hospital, at the Leper Camp, and in our homes. One officer among them said, "When at home they used to ask in my church for an offering for missions I usually searched in my pocket for the smallest coin I could find. Never again will I do that. I shall tell them what I've seen here." And these were not idle words, for each group of Negro soldiers that came made a generous contribution to the mission work.

A number of the white officers and soldiers, doctors and nurses, were likewise appreciative. This was particularly true of the Jews among them when they were invited to the home of one of our missionary families to spend the evening of the Day of Atonement. Before leaving, one of them, with tears rolling down his cheeks, expressed his gratitude for this kindness shown, for, he said, "This is the first time I have been in a home since I left the United States some months ago."

# Thanksgiving Day

## A Prayer for Thanksgiving Day

**E**TERNAL GOD, our Heavenly Father, gratefully we acknowledge Thee as the giver of every good and perfect gift. On this day of thanksgiving we praise Thee for Thy goodness and mercy which have followed us all the days of our lives. Thy compassions have never failed. They have been new every morning. Accept, we beseech Thee, the homage of our hearts for the abundance of life's blessings, for the discipline of its trials and sorrows, for an unshakable hope in this age of madness and despair, for Thy supreme gift, the revelation of Thyself in Jesus Christ, and for our unswerving faith in the ultimate triumph of His Kingdom of truth, love, and justice among men. Let not our blessings hide Thee from us. Grant that we shall not be satisfied with merely voicing our thanks to Thee. Do Thou help us so to live, humbly, penitently, and sacrificially in service to Thee and to our fellow men, that we may be worthy of the gifts Thou hast bestowed upon us. Through Jesus Christ, our Lord, AMEN.

## Thanksgiving Day Thoughts

EVEN IN THIS TRAGIC YEAR we can be thankful. The finest and dearest things in the world cannot be touched by war, misfortune, sickness or even death. We should be grateful for the challenge that comes to us today to re-study the problem of human relationships and world peace. In this troubled world we can be thankful for and pray for penitence, new and larger vision, sympathy and courage. We should thank God that He is still giving us the time in which and the materials with which to build a better world, if we have the will to do so. We are being tried in the fire, and we shall come out true gold if we stand the test.—*The Biblical Recorder*.



ON THANKSGIVING DAY we cannot be unconscious of the fact that we are safe when others are in danger, that we are fed and warmed when others are cold and hungry. But when we thank God for blessings that others do not enjoy, nothing can save us from smugness and selfishness except the bending of every effort to make others enjoy these blessings, too.—*The Christian Leader*.



WHEN ONE STANDS as on a mountain top and looks down upon all the world, America still remains the most pleasant land in which a man and his family can live. It is no Utopia. Its imperfections are real. But there is no better. And yet, knowing our imper-

fections, we do not rest content that with us life is more free, more comfortable than with other men. We envisage a life better and nobler, a life of decreased physical and spiritual pain, a life in which justice will triumph and in which the spirit of God will free all men. For that vision, O Lord, we are thankful.—GEORGE E. SOKOLSKY, in *The New York Herald Tribune*.



THE ACT OF THANKSGIVING is itself rewarding and belongs to the increasing list of our blessings. There is no state of satisfaction like the one that follows an honest acknowledgment of value received.—T. A. CRIST, in *The Reformed Church Messenger*.



GRATITUDE IS DEFINED as a negative virtue. If we have it, no special merit is implied. But if we have it not, we are disgraced.—*The New York Times*.

## Thanks Be to God

By JANIE ALFORD

I do not thank Thee, Lord,  
That I have bread to eat while others starve;  
Nor yet for work to do  
While empty hands solicit Heaven;  
Nor for a body strong  
While other bodies flatten beds of pain,  
No, not for these do I give thanks!

But I am grateful, Lord,  
Because my meagre loaf I may divide;  
For that my busy hands  
May move to meet another's need;  
Because my doubled strength  
I may expend to steady one who faints,  
Yes, for all these do I give thanks!

For heart to share, desire to bear  
And will to lift,  
Flamed into one by deathless Love—  
Thanks be to God for this!  
Unspeakable! His Gift!

*From the calendar of Calvary Baptist Church, Washington, D. C.*

## Thanksgiving Day Scripture

I will praise the name of God with a song and will magnify him with thanksgiving.—*Psalm 69:30*.

Giving thanks always for all things to God.—*Ephesians 5:20*.



# They Live Without God and Without Hope

*A brief analysis of the evangelistic opportunity present in the United States and what the Home Mission Board is doing to meet it*

By WALTER E. WOODBURY

THE evangelistic opportunity in America was never greater than today. There are more people to be won to Christ in America today than ever before. Our churches have enjoyed only a moderate increase in membership. They have not kept up with the increase in population. Today there are more than 67,000,000 unchurched people in the United States. They belong neither to Catholic nor Protestant churches, nor to Jewish synagogues. They live largely "without God and without hope in the world." They do not know the challenge, the inspiration and the consolations of religion. There are 26,000,000 more of such people in the United States today than 40 years ago. Let us not be deceived, because all our friends are church folk. Millions among our neighbors do not know our Christ. "The harvest is both great and white" because the war has made many thoughtful and humble, sensing their need of God as they never did in days of peace.

Every follower of Christ has a part in this harvest. Christ expects every Christian to win friends for Him. "Follow me and I will make you fishers of men," said He to Peter, James and John. The recruiting of the man-power of the church is the business of every pastor and of every member. Many have forgotten this, and have become engrossed in other specialized tasks, to the utter exclusion of any thought or effort to help others to a definite life-commitment to Christ. This creates a situation which threatens the very life of our churches and all the great missionary, educational and philanthropic min-

istries they are undertaking. For this reason our denomination is doing what it can to challenge our pastors and churches to undertake to win more people to become genuine followers of Christ.

For many years our Home Mission Society has had a department of evangelism "to promote the evangelistic spirit in all sections of work and to cooperate with evangelistic efforts in states, cities and local communities." So the Home Mission Board appoints a national field secretary of evangelism to give his whole time and strength to this basic business. More than half of his time is spent in associations, conventions, assemblies and local churches, in evangelistic conferences with pastors and laymen and young people, and in conducting Home Visitation Crusades where laymen are trained in the art of interviewing neighbors for Christ and thrust immediately to win them and bring them vitally into the fellowship of Christ and His Church. Such evangelistic visitations are already planned for this year in Charleston, Philadelphia, Erie, Los Angeles, Milwaukee, Portland, Denver, and West Somerville.

The Home Mission Board recently took steps to strengthen materially this field staff. Rev. William Keech of Garden Grove, Cal., was appointed Director of Evangelism in the Inter-Mountain Area. Rev. Walter Bishop was reinstated as a Home Mission Society appointee, to serve as Director of Evangelism and Christian Education for Northern California.



William Keech



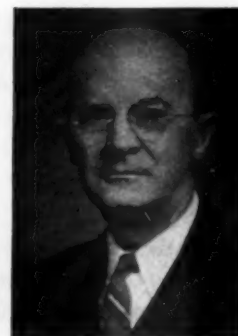
Paul D. Raycroft



Lois Blankenship



Bruce E. Blunt



Alfred R. Hardy

Nebraska is to be assisted on a 50-50 basis to place a competent evangelist in that state for six or seven months of the year. Rev. A. R. Hardy, an experienced evangelist of proven ability, has been secured and is already at work. Rev. Paul D. Raycroft has become Pennsylvania State Evangelist under the joint appointment of the Pennsylvania Baptist Convention and the Home Mission Society. Rev. Bruce Blunt has begun work in Colorado as Director and Evangelist under joint appointment of the Colorado Baptist Convention and the Home Mission Board. The Home Mission Society also assumed partial support of Rev. W. F. Huxford as Director of Christian Education and Evangelism for Michigan. A forward step of great significance is the cooperative arrangement with The American Baptist Publication Society in appointing Miss Lois Blankenship as director of evangelism for children.

These new appointments are in addition to the following reappointments: Rev. Frank E. Eden,

Director for the Pacific Coast; Rev. Otto E. Hansen, Director of Evangelism for Norwegian Baptists; Rev. L. E. Petersen, for Minnesota and Danish Baptists; Rev. G. C. Mitchell, for Indiana; Rev. A. H. Stanton, for New Jersey; Rev. Roy Wiegand, for North and South Dakota.

But these leaders in evangelism are not expected to do all the evangelistic work of Northern Baptists. While they will do their utmost in winning disciples themselves, their specialized function is to challenge all Northern Baptists to the importance of winning new followers for Christ and to discover and promote plans that will effectively achieve this great end. They have gathered the most vital suggestions available in an 8-page leaflet entitled "Evangelistic Opportunity in America Today." Every pastor has received this program. Any others interested may secure it from the Department of Evangelism of the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Armistice Day)

THE BLOODIEST PORTION—make no mistake about it—the bloodiest portion of this war for Great Britain and the United States lies ahead of us.—*Prime Minister Winston Churchill*, on September 21 in Parliament.

IT TAKES 10,000 UNKNOWN HEROES to make one famous general—*A Japanese Proverb*, quoted by Frederick Moore in his book, *With Japan's Leaders*.

NOTHING, NOTHING IS LOST BY PEACE. Everything may be lost by war.—*Pope Pius XII*. (It was said originally in 1939 and repeated by him in his radio broadcast on September 1, 1943.—Ed.)

WAR IS AN INTERESTING EXERCISE engaged in by nations to see which of them shall control the ruins of all.—*The Commercial Appeal*, Memphis, Tenn.

WE CAN HAVE PEACE or we can have revenge; we cannot have both.—*Herbert Hoover*.

DESPITE ALL THE BRAVE WORDS of President Roosevelt and the glittering generalities of the Atlantic Charter, this great nation whose revolutionary inception kindled the minds and hearts of

the masses in Europe with the ideal of man's democratic freedom and rekindled them toward the end of the last war, has today, alas, nothing really to say to them.—*William L. Shirer*

IT IS DIFFICULT TO DEFINE precisely what we are fighting for. There is no agreement as to the kind of a post war world we really want. We lack a great battle cry of freedom.—*Rev. G. A. Sisco*, Toronto, Canada.

A QUARTER OF A CENTURY AGO Japan and Italy were helping America to fight a war for world democracy and to end war. Who will be America's allies a quarter of a century from now?—*Judge Manley O. Hudson*

THE LEAGUE OF NATIONS would not have worked even if the United States had been in it, because none of the winners or the losers of the First World War wanted peace and unity at the expense of markets and empire.—*Milton Mayer* in *The Progressive*.

THE GREATEST TRAGEDY IN AMERICAN LIFE will be the return of 8,000,000 men into civilian life whom the war will have turned into frustrated fatalists.—*An Army chaplain*, quoted by Richard T. Baker.

# MISSIONS

*An International Baptist Magazine*



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and with the absorption of *The Home Mission Monthly* in 1910, the name was finally changed to *MISSIONS*.

WILLIAM B. LIPPARD, *Editor*

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<i>Field Correspondents in Four Continents</i>	

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## Insincere American Praise For Chinese Courage and Sacrifice

**L**OUD and vigorous yet basically insincere has been much American praise for the hardship and sacrifice of the Chinese people during the 12 long, weary, bloody years since September 18, 1931 when Japan started the second World War by the invasion of Manchuria. So long as the discriminatory Immigration Exclusion Act remains on American statute books, political oratory, columnist tributes, editorial praise, and the thunderous applause that shakes the ceilings of moving picture theatres whenever China appears in a weekly newsreel on the screen—all such praise degenerates into hypocrisy and gives the lie to the freedom argument for American participation in the war.

No valid reason can be cited for the Exclusion Act. A host of reasons can be mustered against it. Its repeal would limit lawful Chinese immigration under the quota system to only 105 each year. It is sheer nonsense to claim that 105 literate, trustworthy, healthy Chinese could not be absorbed each year into American life and become eligible for naturalized American

citizenship. The Exclusion Act is an American example of the Hitler doctrine of racial discrimination and race superiority. How paradoxical that our German and Italian enemies are eligible for American citizenship but not our Chinese friends! Repeal would remove that stigma. It would wipe out an insult to a proud, cultured, valiant people. It would give the Chinese a mighty stimulus to continue to withstand Japanese aggression for they would feel that Americans regarded them as part of the world brotherhood of free people. Powerful also would be its undermining effect on Japanese propaganda that plays up the Exclusion Act to convince the Chinese that Americans really do not regard them as human beings because their eyebrows are slanted and their skin is not white. Japan has restored the International Settlement at Shanghai to Chinese sovereignty as well as French leaseholds and bases seized from China in the years of European aggression. Moreover no Chinese is interned in Japan but Americans and British are. Such contrasts and such persuasive propaganda are not likely to be overcome by keeping the Exclusion Act in force. Its repeal is thus an urgent military necessity.

For American Christians, however, such arguments are secondary to the primary necessity of Christian justice to a great people who are included on equal terms in God's plan of human redemption. For the Chinese, also, Christ lived and died.

Repeal of the Exclusion Act, as this issue of *MISSIONS* goes to press, is approved by the Immigration Committee in Congress. Write your Congressman and let him know in unmistakable terms that you want Congress to consider it and take favorable action upon it immediately.

## Wicked and Selfish Gratitude on Thanksgiving Day

**I**T WILL not be difficult for President Roosevelt in his annual Thanksgiving Day Proclamation to cite many reasons for American gratitude. Ultimate victory in war, the enhanced prestige of the United States, sufficient food in spite of some shortages, the fact that nowhere in the United States will people experience the horrible devastation that has cursed the people of Asia, Africa, and Europe—are not these



worthy of national gratitude on Thanksgiving Day? On the contrary, to give thanks for these blessings can easily become a grievous and unpardonable sin. It will be wicked to thank God for victory over our enemies, bought by the blood of thousands of American young men, unless such gratitude carries with it a determination that their sacrifice shall not have been in vain. It will be sinful to thank God for harvests and bread although minus its butter, without accepting the obligation to do something for millions of people elsewhere who face another winter of starvation. It will be pharisaism of the most contemptible kind to thank God for America's might and prestige without resolving to utilize that power in establishing a true international order of peace that will be just and enduring, a postwar world in which national security for all people will be achieved without recourse to war. It will be immoral to thank God that in His infinite wisdom He spared the American people the ravages of war unless such gratitude prompts also the relief of war victims elsewhere. And it will be blasphemy to thank God for His revelation in Jesus Christ unless such gratitude is expressed in efforts to make known to others the meaning of that revelation. "Thanks be to God for his unspeakable gift," wrote the apostle long ago. But such thanks degenerates into a selfish spiritual complacency that is misnamed Christian gratitude and the unspeakable gift becomes of no value elsewhere unless those who thank God for it recognize also the obligation to share the priceless gift that has been bestowed upon them. Thanksgiving Day should be more than a grateful holiday. It should also be a day of solemn obligation.

#### **Maligned as a President's Silly Remarks Now Recognized as a World Masterpiece**

**N**OVEMBER brings an anniversary in American war history that will likely be overlooked. Yet because of what is happening now it ought all the more to be noted.

It is the 80th anniversary of President Abraham Lincoln's Gettysburg address on November 19, 1863 at the dedication of the Gettysburg National Cemetery. Everywhere acknowledged as a world masterpiece of literary expression and

noble thought, in beauty and simplicity it is in a class by itself. Consisting of only 266 words of which 192 are of one syllable, it is one of the priceless treasures of the world's literature.

Modestly the President intimated that "the world will little note nor long remember what we say here." As if deliberately intending to confirm that an incredible editorial in a hostile Harrisburg newspaper said the next day,

We pass over the silly remarks of the President. For the credit of America we hope the veil of oblivion will be dropped over them, and that never again will they be repeated or even thought of.

Both the President and the newspaper were wrong, the former in his noble modesty, and the latter in its maligning incapacity to recognize greatness.

Greater than its literary perfection and its historic significance, both as a tribute to America's soldier dead and as a challenge to the living to the unfinished task, is the idealism in the Gettysburg address. Today a war-weary world is caught in an era of suffering and cruel distress from which there seems to be no escape except by the road of endless destruction and death. Yet there is a better way. It involves the acceptance of the two basic ideas with which the President began and ended his Gettysburg address. "All men are created equal." Germany and Japan need to accept and practice that; so do England and the United States. "That this nation under God shall have a new birth of freedom." The America of Lincoln's time could not exist half slave and half free. And the world of our time cannot exist half in white freedom and domination and half in colored discrimination and bondage. "Freedom is indivisible." And unless God is in the freedom that men look for after the war, there will be no freedom either for the United States or for any other nation.

#### **Not Doctrinal Plitudism But Basic Realism**

**L**AST year 2,677 American communities observed Men and Missions Sunday, an increase of more than 300% over the 640 reported 10 years ago in 1932. This astonishing increase evidences not alone the popularity of an annual Sunday devoted to the interest of men in the

world mission of Christianity. It reflects a new awareness that Christ in His world outreach is humanity's one and only hope, the last chance for decent, civilized, peaceful survival. Today it is unnecessary to prove to men that the world needs the Christian gospel and the Christian way of life. Recent events have made that more self evident than an axiom in mathematics. As our civilization stands on the brink of ruin and people everywhere yearn desperately for a new world, for stability and security, who is so blind and dumb as to imagine that the end of the war will bring a realization of their hopes and aspirations? To win the war will be meaningless and futile without winning the peace. To win the peace will be temporary and insecure without building it on Christianity as a way of salvation and a way of life. "A new and better world will rise from the ruins of the old world," says Bishop Arthur H. Sovereign of Canada, "only as the nations come to stand at the feet of Christ the Redeemer." That is not impractical idealism nor doctrinal platitudism. It is basic realism. There never was a time when the Christian gospel faced a greater opportunity, a more needy world, a more responsive humanity. The enormous, unprecedented increase in the sale and circulation in America of religious books is only one indication. Here is American evidence of a deep, unsatisfied, imperious spiritual hunger that is universal. And when Christ said, "I am the way, the truth, and the life," He included the whole world. He did not limit it to Palestine or the United States. So Men and Missions Sunday, November 14th, with this year's timely theme, "Men on Christ's Mission," emphasizes that this is one world and that only His truth, His way and His life will suffice. Material for Men and Missions Sunday for the use of pastors and men's leaders is available at Laymen's Missionary Movement Headquarters, 19 South La Salle St., Chicago, Ill. The number of communities observing it ought this year mark up another high record.

## Editorial ♦ Comment

♦ THE RIVERSIDE CHURCH IN NEW YORK has established a custom that other churches may well emulate. On a table in the vestibule is a register in which all men in the armed forces of the United

Nations, in attendance at a church service, are asked to sign their names, home addresses, and the name of someone back home, father, mother, wife, pastor, to whom the soldier or sailor would like to have Dr. Fosdick write a word of greeting and inform them of the joy of the Riverside Church in having the soldier or sailor at its worship service. On a recent Sunday the register was signed by 65 men. During the past six months letters from Dr. Fosdick have gone to every corner of the United States as well as to Canada and England. That the people back home appreciate this ministry is evidenced by the ever increasing correspondence which the church receives in acknowledgment of its pastor's letters.

♦ ALTHOUGH NOVEMBER 11TH is observed throughout the world by the victors of World War I as Armistice Day, for Americans the date has a much earlier and more historic significance. It was on November 11, 1620, that a little company of passengers signed a compact in the tiny cabin of *The*  
(Continued on following page)

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## THE GREAT DELUSION

Number 105

### FEMALE DEGENERACY

MISSIONS, with the courteous permission of *The New York Sun*, reprints this month the following paragraphs from its columnist Dave Boone, because they are so applicable in this monthly series ON THE GREAT DELUSION.

The head of the American Bartenders Association has come out against women at bars, and I'm all for it. A saloon is a saloon, regardless of the draperies, and it doesn't do the women, the home, the social structure, or the saloon any good to have the gals in contact with the brass rail.

The effect on bartenders' conversations has been terrible. You can't find any one of them who knows the baseball scores any more. All they talk about is hats and facials.

The old-time saloon never allowed a female at the bar. It chased high school girls away with a broom. It closed at midnight. And on the whole, it kept closed on Sunday. Now women clog up the cafés, the law allows Sunday operation, and everything is legal.

Woman is man's equal, but somehow she never looks it in front of a bar. And no man likes to see her in a saloon, even if he is her companion.

When a man objects to a woman standing at the bar, it is his tacit acknowledgment of her superiority. When she insists on standing there, it is her frank and public admission of her degeneracy to his level.

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*Mayflower*. The document contains only 211 words, yet its acknowledgment of the presence of God and its declared purpose to enact just and equal laws in the new colony for the benefit of all, constitute the real beginning of American democracy. The Declaration of Independence, the American Constitution, and the Bill of Rights with its guarantee of religious freedom, all find their genesis in a simple ceremony that took place more than 300 years ago on the 11th day of November.

◆ One of the finest endorsements of foreign missions appeared recently in a leading communist paper, *NEW MASSES*. In discussing *Burma Surgeon*, Dr. Gordon S. Seagrave's remarkable book (reviewed in

this issue on page 529), it linked Dr. Seagrave's missionary career with the "reservoir of good will" that Mr. Wendell L. Willkie had discovered on his trip around the world a year ago and in the building of which the foreign missionary enterprise had made so significant a contribution. So *NEW MASSES* concluded its appraisal of *Burma Surgeon* by saying, "There is great need to hold our reservoir of good will together. This missionary doctor laid the foundation; his Karen and Kachin nurses have kept the reservoir water clean. It is up to us to continue to supply them with the essentials for maintenance and repair." Even a communist comes to believe in and support foreign missions when he understands their purpose and significance.

## The Foreign Board and the Fundamentalists

*The response of the Board of Managers of the American Baptist Foreign Mission Society to the proposal of the Baptist Fundamentalist Fellowship*

On June 3, 1943, representatives of the Baptist Fundamentalist Fellowship announced their intention to form a new foreign mission society.

Following correspondence and discussion, a conference between representatives of the Fundamentalist Fellowship and the Foreign Mission Board was held in Chicago, September 9. In this conference the Fundamentalist Fellowship presented a doctrinal statement with the request that it be conveyed to the Foreign Mission Board for adoption as an interpretive statement of what the Board means by its Evangelical Policy.

This proposal came before the Board of Managers at its meeting in New York, September 21, 1943.

After serious and unhurried consideration the Board decided that its evangelical position is clearly set forth in its own carefully worded Evangelical Policy. The Board, therefore, in response to the proposal of the Fundamentalist Fellowship adopted the following statement.

### THE EVANGELICAL POLICY

The Evangelical Policy of the American Baptist Foreign Mission Society was enunciated at Milwaukee in 1924, re-affirmed in 1933, and was set forth again at the June, 1943, meeting of the Board of Managers as the basic policy of the Society. The significant paragraph in this policy is as follows:

*Guided by the facts that Baptists have always been known as evangelicals, and that the gospel is the most important message of the Scriptures, we have demanded that all our officers and missionaries be loyal to the gos-*

*pel. We will appoint only suitable evangelical men and women; we will appoint evangelicals, and we will not appoint non-evangelicals. And by the gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Holy Spirit. The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures, and the fact that we have experienced this salvation in our own hearts.*

Within the Northern Baptist Convention there has always been latitude of interpretation of the New Testament teachings that support this policy. Repeatedly the denomination has refused to make normative any confessions of faith or creedal statements beyond the affirmation adopted at the Northern Baptist Convention at Indianapolis in 1922, to wit:

*The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement.*

This is the historic Baptist position and the one to which the denomination has consistently adhered. Since the American Baptist Foreign Mission Society is an agency of the denomination, it holds steadfastly to the same position.

Adopted in New York, September 21, 1943.



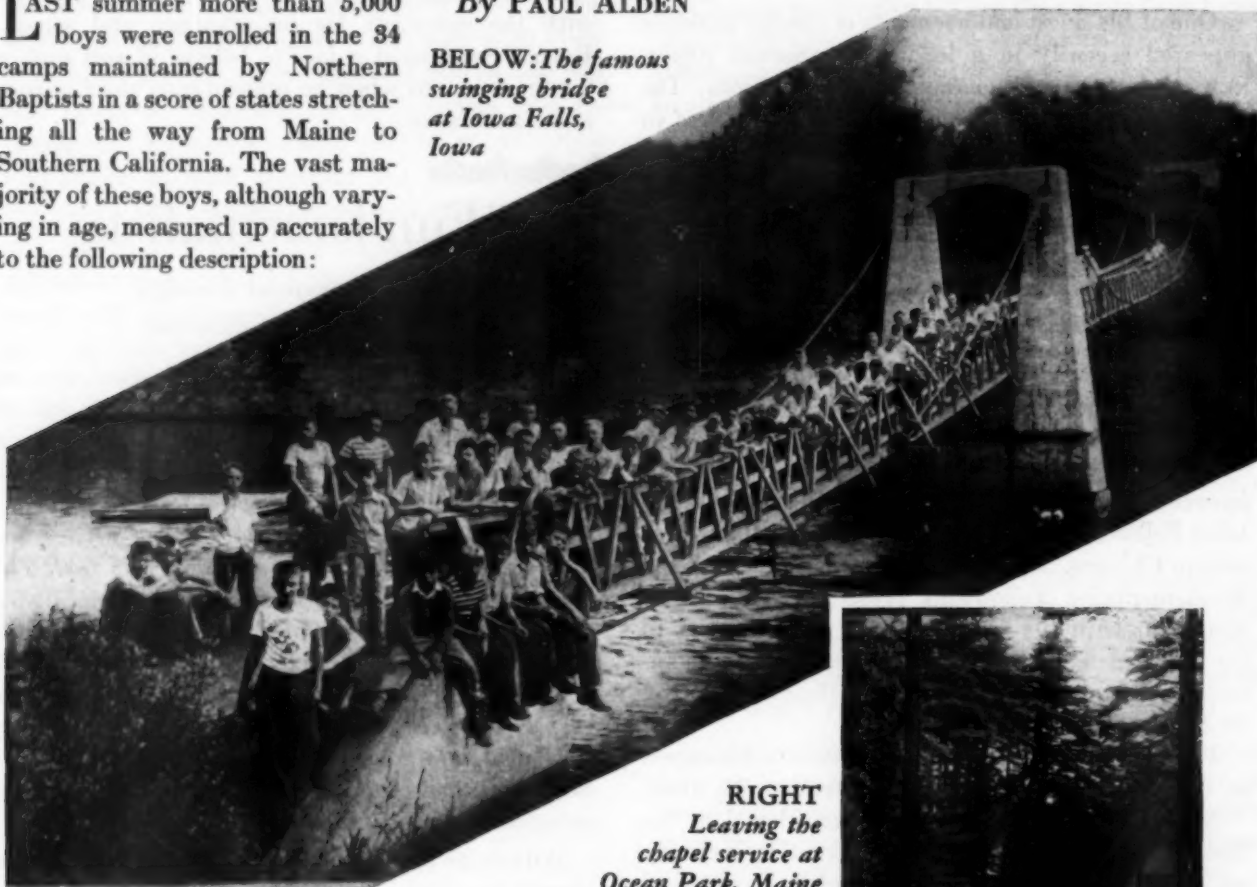
## This Is the World's Most Important Generation

*More than 5,000 boys, part of the world's most important generation, have a different outlook on life because of their enrolment at one of the 34 camps for boys maintained last summer by Northern Baptists from Maine to California*

**L**AST summer more than 5,000 boys were enrolled in the 34 camps maintained by Northern Baptists in a score of states stretching all the way from Maine to Southern California. The vast majority of these boys, although varying in age, measured up accurately to the following description:

By PAUL ALDEN

*BELOW: The famous swinging bridge at Iowa Falls, Iowa*



**RIGHT**  
*Leaving the chapel service at Ocean Park, Maine*

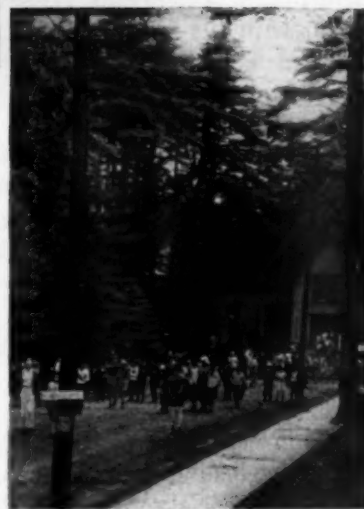
He is just ten years old. He is made up of the following ingredients: Noise, energy, imagination, curiosity, and hunger. He is either "the cute little fellow down the street," or "that spoiled imp next door," or "my son," depending on who you are. He is something to keep fed, clothed, healthy, and out of trouble. But he is something else, too. He is tomorrow. He is the future we are fighting for. He is part of the world's most important generation. *Our* generation must win the war and the peace; *his* generation must keep the peace. His generation will determine whether it was worth

doing. He is one of the most important persons in history. So, anyone who influences his life is also a mighty important person.\*

If this thesis is true, the 34 Baptist Boys' Camps which met last summer, from Maine to California, were "mighty important," for they influenced the lives of thousands of boys. This chain of Baptist Boys' Camps had its beginning in 1927 when Rev. Floyd L. Carr, Field Secretary of Missionary Education,

\* Samuel R. Ryerson in *Sunshine Magazine*, August, 1943. Used by permission.

and the late Rev. Willard Pratt, a Boston pastor, established the Royal Ambassador Boys' Camp at Ocean Park, Maine. Through 17 summers, this base camp has annually ministered to the physical and spiritual needs of hundreds of boys and has also been the testing ground for methods and curriculum material in scores of other camps.



Of the 34 camps, reports from 23 record an enrolment of 2,897 boys between the ages of 9 and 16. That would reasonably indicate a total of over 5,000 boys in all 34 camps.

What did these 5,000 boys do? What important influences were

brought to bear on them? They lived, played, hiked in God's great out-of-doors. They swam in the roaring surf of the sea or in the more quiet waters of rivers and lakes. They followed trails through virgin woods. At the R. A. Camp

at Anthony Lake, the boys went out with fishing tackle. Almost never did a boy return with less than his legal limit of fish. At Camp Thousand Pines in California, the boys had a healthy, outdoor adventure as cowhands on a dude ranch



*An expert amateur photographer must have caught this at Ocean Park*

at Ocean Park, Maine, if they were unable to swim when they arrived at camp, swimming classes taught them the rudiments of swimming, and how to conquer the innate fear of the water. At the Oregon camp

and lived in bunkhouses. In an impressive ceremony, distinguishing neckerchiefs were awarded, while Charles Crocker, former cowboy, thrilled the boys with stories from his own life on the range in Texas.



*The camp pastor holds a personal friendly conference with one of his camp boys*

Under able teachers who know the language of the out-of-doors, the boys gathered in classes in nature study where they learned the eternal truths of God as expressed in flowers, birds, trees, mountains, rivers, and the sea.

These boys were not brought to Baptist camps solely to revel in the joys of nature. Throughout each weekday morning, the boys attended classes in Biblical subjects, character-forming, and the lives of great missionary heroes. In chapel periods in charge of the camp pastor, the boys and their counselors join in earnest worship. At the end of the day, as the bugle sounds through the night air, the beautiful tones of "Church Call," each group of eight boys with their counselor unite in hut devotions. One boy after another voices the inner longing of his heart in oral prayer. So devout and genuine are these prayers that, at the end of another fifteen minutes, the bugle often interrupts with its good-night call of Taps. Then in the quiet intimacy of fellowship with their tent-mates and with their God, boys and men close their eyes for a restful night of sleep.

These camps are unique in their leadership. Unlike the commercial, secular camps, where the counselors are often young men of college age, relatively inexperienced in the serious things of life, the counselors

of our Baptist camps are consecrated, experienced pastors and laymen, many of whom give part of their vacations, while others are specially released by their churches for this vital summer task. These men genuinely live with and for their boys, sharing their problems and often helping to find solutions to these vexing perplexities of boys' minds. A boy, spending his first

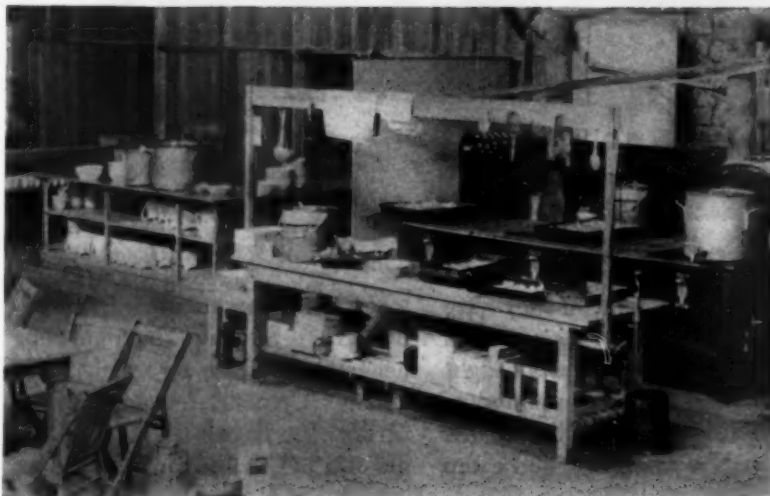
and inter-racial guests served this year through the cooperation of the Foreign and Home Mission boards. The presence of these missionary and inter-racial representatives, Negro, Chinese, and Japanese, teaches the boys inter-racial understanding by example and actual experience rather than by precept. What these experiences mean is shown in the testimony of

a Japanese boy at Camp Wyoba, Wyoming. At the Appreciation Meeting he was the first to tell of his joy. He said: "Everything at Camp Wyoba has helped me and I am thankful I came." The experiences of this Japanese lad with his white fellow-campers and theirs with him may in the long run be more effective in keeping the peace than any bombs on Tokyo.



summer at the Ocean Park camp, wrote his father how homesick he had been. "But," the letter proceeded, "Uncle helped me and I feel much better now." "Uncle" proved to be none other than Rev. E. C. Condict from Burma.

The presence of home and foreign missionaries on the camp staffs is another unique feature of our Baptist camps. From them, the boys learn that red-blooded virility is demanded for missionary service just as truly as spiritual power. More than 40 missionary



ABOVE: The third in the 1943 season at Ocean Park, Maine. LEF: spotless kitchen at Ocean Park is one explanation of the fine meals served times daily. RIGHT: fine they were is shown by this line-up of Ocean Park dining fore dinner



Baptist camps are also camps of decision. With definite figures from only 15 camps, 402 boys are known to have made their first decisions for Christ and to plan to be baptized after their return home. These vital life decisions are brought about by varying approaches. At several camps every boy has an interview on his personal and spiritual problems with pastor-inter-

viewer. These interviews often lead to the boy's decision. He is encouraged to sign the decision card in duplicate. One copy is given to him to keep in his Bible, but the other is mailed to his pastor. Other camps lead the boys to these important decisions through carefully planned public services. At Camp Corbly, Pa., on the last evening of camp, the service began in the council

circle about the Totem Pole. Then in single file the boys went on a pilgrimage of the camps, passing all of those places that had become dear and coming, finally, in absolute silence to the Vesper Grove where they took part in a beautiful and impressive vesper service. After this they went with their own counselors to the cabins and each one who wished knelt before a pre-



The third period  
1933 season at Ocean  
Maine. LEFT: The  
kitchen at Ocean  
one explanation for  
meals served three  
ly. RIGHT: How  
were is indicated  
line-up outside the  
ark dining hall be-  
fore dinner



pared worship center to read and sign the consecration pledge. Another impressive closing ceremony is the "Wagon-Wheel" ceremony of Camp Thousand Pines, California in which the boys, standing one behind the other, face the Cross at the hub, thus forming the spokes of the wheel. The leaders standing at the end of the spokes, form the rim. After a prayer of dedication, the boys turn around, facing outward, which symbolizes the radiating influences of the camp and camp life into the uttermost



*It was a strike although he wanted it to be a home run*

reaches of life. In this position the benediction is pronounced and camp officially ends until next year. Many of the decisions made at camp are farther reaching even than these first decisions for Christ. On the closing day of the camp of the Chicago Baptist Association, held at Lake Geneva, Wisconsin, one boy said to a counselor, "I know now that I want to become either a minister or a missionary." That such decisions have lasting meaning is evidenced by the fact that 15 former campers at Ocean Park, Maine, are now pastors and at least four others are now preparing for the ministry.

These camps have been in a constant process of physical growth. Most of them began on rented property. Soon it became evident that for genuinely effective work, each needed its own property, planned and equipped for this special purpose. The Ocean Park plot comprises 150 acres, bounded on various sides by railroad tracks, a salt marsh, and summer cottages so that encroachment of undesirable neighbors is impossible. This property is rated by the Maine Health Department as one of the finest camp properties in New England. Among property developments in other camps are per-

manent buildings replacing the old tents at Iowa Falls, Iowa, the new West Virginia Baptist Boys' camp at Cowen, which already represents an expenditure of \$17,000, and new camps at Anthony Lake, Oregon, and at Fullerton, Neb. Certainly the investment of this money and property is well devoted in helping to shape the lives of approximately 5,000 members of the "world's most important generation."

In spite of wartime travel difficulties and summer work for youth, a number of camps reported record-breaking enrolments in 1943, including Ocean Park, Maine, with

737 boys; Oregon with 431 boys as compared with 48 only three years ago; South Dakota with 211 boys and girls in three different camps; Wyoming with 80 boys and girls; Iowa with 118 boys; Southern California with 318 boys; and Michigan with 327. The value that many Baptist leaders place on these camps was well stated by President Joseph C. Robbins, of the Northern Baptist Convention, in speaking at the Ocean Park camp, where he has been a frequent and welcome visitor in recent years. He said:

I am impressed more than ever with the importance of Royal Ambassador Camps as among the most promising, potential units for training leaders for the rebuilding of a war-stricken, shattered world. In these camps, with boys of different races and nationalities enrolled, all recognize the value of inter-racial understanding, good will and fellowship. Finally, in daily worship each boy recognizes the importance of his personal relationship to God through Jesus Christ and is earnestly trying to find and do the will of God.

Truly the 34 Baptist camps of the summer of 1943 kept well to the front their familiar, pertinent, and timely slogan: "Building boys is better than mending men."



*The missionary hero class at Ocean Park who studied the life of Adoniram Judson*

# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## The Mission Conference in Exile

*For the first time in 130 years, since the Baptist mission began in Burma in 1813, the annual mission conference, because of war and the Japanese occupation, is compelled to meet in exile outside Burma*

THE 51st Burma Baptist Conference, the first ever to convene out of Burma, was held in Mussoorie, India, April 16-22, 1943. Coming from Kodaikanal near the southern tip of India, Karachi in the extreme west, Assam in the east and from many other sections of India where they have taken up work, 35 Burma missionaries attended sessions in the Community Center, a centrally located building, admirable for the purpose. Without the cordial hospitality of missionaries of many missions who were in Mussoorie, the Conference would not have been possible. They housed us and contributed hot food for each day's lunch. We Burma evacuees thus enjoyed the fine Christian helpfulness which we have experienced all over India from missionaries of all denominations.

The theme of the Conference was, "We, His servants, will arise and build." All devotional talks centered around it. Mrs. G. S. Jury led with an inspiring meditation on "Motives." She expressed the thought that only through deep, abiding, suffering love can our work be truly Christ-like and permanent. Rev. W. M. Blanchard spoke on "Foundations," emphasizing the fact that our work must be founded on

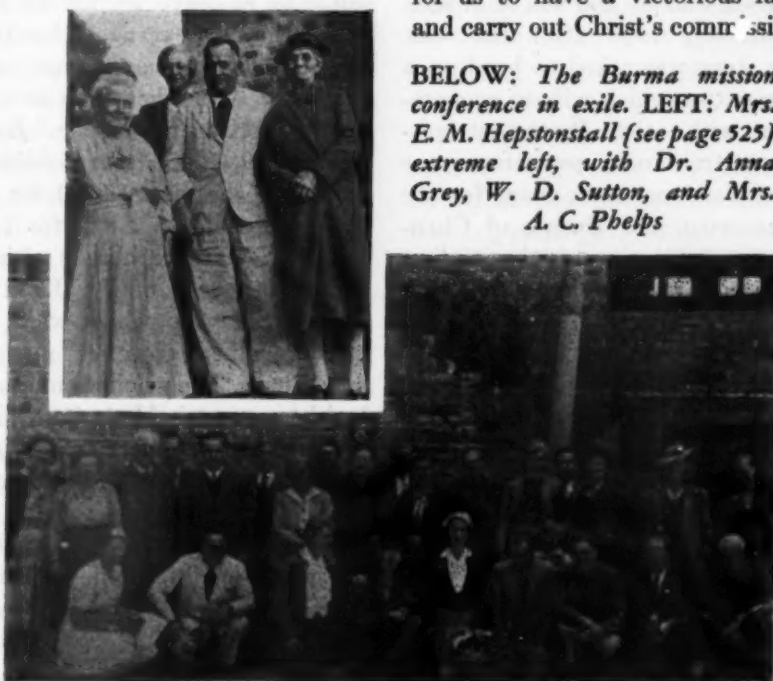
By MURIEL MARTIN SMITH

Jesus Christ and must be for His honor and glory. Mr. Appleton of the Anglican Mission spoke on "The Builders" and stressed the necessity of keeping in touch with the Master Builder and carrying out instructions. "The Cornerstone of the Building" was the theme of Mr. H. G. Tegenfeldt's talk and he quoted Stanley Jones' statement, "Work as if it all depends on you and have faith in God as if it all depended on Him."

Miss L. P. Bonney, speaking on "Building with God," said that God is ready and anxious to help us, but He can do nothing until we are willing and ready to have Him work through us. Dr. Martha J. Gifford recalled the example of Nehemiah whose helpers courageously overcame many obstacles and accomplished their task, because they worked together and worked with God. Each day's period thus lifted our hearts to God and prepared our minds to discuss the problems before us.

On Sunday Dr. C. E. Chaney preached the conference sermon on the text "that those things which cannot be shaken may remain" (*Hebrews 12:26*). Among the unshakable things which will remain as dependable for all time are God, Christ, and the gospel. It is for us to have a victorious faith and carry out Christ's commission.

BELOW: *The Burma mission conference in exile. LEFT: Mrs. E. M. Hepstonstall (see page 525) extreme left, with Dr. Anna Grey, W. D. Sutton, and Mrs. A. C. Phelps*





A Communion service followed.

At the reunion meeting several told experiences and gave news of friends and members of our mission in other places. A beautiful memorial service led by Dr. Chaney commemorated 10 missionaries and many fellow-workers in Burma who had passed on.

The Conference was a time of concentrated planning and praying for the reestablishment of our Baptist work in Burma. Dr. G. S. Jury was elected Conference President. The missionaries divided into groups to discuss evangelism, leadership training, medical and social work, relief and rehabilitation, vocational education, Christian secondary schools, mission reorganization, mission press and Christian literature. These panel discussions continued for two days when the whole Conference considered the reports. Two projects received great enthusiasm and work has already begun. One of these was the preparation of Christian literature, of which we will be in great need upon our return to Burma. The other was the rehabilitation of the peoples in Burma who are and will be in such distressing need after the war. Dr. Jury was asked to head up a committee which will, in cooperation with other Protestant missions, train relief workers, secure materials and make plans for the reentering into Burma of Christian relief units at the earliest possible time.

In the planning for schools, medical work and literature, the Conference determined to proceed on a more cooperative basis with other Protestant missions. There is now a splendid spirit of brotherhood between the different denominations. Realizing that Christ's words clearly teach us to work together and that the resources and spiritual power of all are infinitely greater than those of any



#### THE MISSIONARY BAND AT BETHEL INSTITUTE

*Around the table are Gladys Treumer, Vice-President Melvin Swanson, President Elving Anderson, Eunice Anderson, Bethel Emeritus President G. A. Hagstrom who serves as advisor to the Missionary Band, Secretary Miriam Johnson. Standing are Treasurer Robert Hailes, and Bernard Travaille*

one alone, our Christian effectiveness will be tremendously heightened by interdenominational cooperation, better understanding and mutual helpfulness in a true Christlike spirit.

We were delighted to welcome the veteran missionary, Mrs. E. M. Heptonstall, now in her 70th year and crippled, who had been in missionary service in Burma since 1897. She was one of the last missionaries to leave Burma in the evacuation a year ago. Her two messages to the conference were prophetic, "Turn ye to the stronghold, ye prisoners of hope," from *Zechariah 9:12*, and from *Habakkuk 2:3*, "For the vision is set for an appointed time . . . wait for it."

The Conference closed with a supper in honor of Dr. L. Htin Po's birthday to which were invited members of other missions and friends. The whole Conference had been remarkable in its feeling of fellowship and consecration. We were spiritually strengthened by God and by each other as we had seldom been in previous Conferences. We all felt a deep thankfulness to God for the privilege we had had in being able to work in Burma, a strong faith that we

would be able to return in a not too distant future, and a sincere desire to make any preparations necessary to fit ourselves to be more effective in Christ's work upon our return.

#### The Missionary Band at Bethel Institute

Having sent 83 missionaries to foreign mission fields from its Student Volunteer group, the Bethel Institute at St. Paul, Minn., has strong missionary education traditions.

The Missionary Band is composed of young people, some of whom will devote their lives to full-time missionary service and some will support the mission cause as strong Christian laymen. President Emeritus G. A. Hagstrom gives much of his time to the group as adult advisor. Last year this group presented \$500 to the Foreign Mission Board, which had been raised among students as the result of the Missionary Band's activities.

A major project is the Band's participation in Christian Emphasis Week in cooperation with the New Development Program of the Baptist Board of Education. Like

many other schools, colleges and seminaries, Bethel sets aside a week of special chapel services and personal conferences on life service.

### A Belgian Congo Reunion in California

It was an inspiring moment on September 3, 1948, to witness the reunion of two grand veterans of missionary service in Belgian Congo, when Rev. P. A. MacDiarmid, retiring after 37 years of service, greeted Mrs. Peter Fredericksen, a veteran of 35 years on the same field, in her Pasadena home and to hear them give the Bantu greeting, "*Mabimpi maku-wenda kia biza sala kia mboli*," which translated means "may your health go well and stay well." How eager Mrs. Fredericksen was to hear about the great field where she and her pioneer missionary husband had served and where she had reduced the language to writing in which she and Dr. MacDiarmid were now conversing. How eager she was in inquiring as to the health of outstanding Congo Christians. How happy she was to learn that they are holding fast and strengthening the church of Christ. Belgian Congo is now a large mission field with 44 churches and 10,000 Christians in the 254 villages surrounding the mission. Mrs. Fredericksen is badly crippled with arthritis, but she seemed to forget all about her aches and pains in her eagerness to learn all about the field where she had spent so many useful years. She still has to fight the malaria which she contracted in Congo, and there is little quinine because of our army needs; yet no complaint falls from her lips.

We were greatly concerned over my seminary classmate Peter MacDiarmid's crossing of the south Atlantic because of submarines. He and Mrs. MacDiarmid had to wait in Cape Town four weeks for



*Mrs. Peter Fredericksen and her daughter greet Dr. P. A. MacDiarmid*

a boat to take them across to Argentina. Their son, David, is in the R. A. F. in Canada. It is expected that Dr. MacDiarmid will be used in America to tell the thrilling story of this mission field and to inspire in other hearts something of the same sustained interest which these veterans have shown through these fruitful years.—*Rev. S. F. Langford, Los Angeles, Cal.*

### When Cholera Strikes a Camp of Refugees

The camps for Indian refugees who sought to escape from the Japanese invasion were in the most awful condition. Hundreds of people were dying every day from cholera. For a number of days we went through the camps giving injections. The flies were awful and the sick and dying were everywhere. Hardly a doctor was willing to go out and work in these camps. When the main job of injections was finished we took around essential oil and permanganate for the sick and milk for babies who had lost their parents. Rev. Leonard A. Crain and Miss Mary Laughlin of our Burma Mission helped with the supply of food for all these people, who probably numbered around 25,000. I do not know what proportion died.—*F. G. Dickason, Rawalpindi, India.*

### The Revival of a Dying Chinese Church

To brighten the picture of discouraging conditions in South China, I must make mention of one encouraging event during the last half of last year. We had a weak and dying church at Thng Khe, a flourishing market center 20 miles up the river from Kityang. For years none of the men called or sent to the church was able to succeed. Usually they left the church weaker than they found it. Last summer I sent Kim Thien Muai to try to revive that church. The town is in Hakka-speaking territory, and there is now also a goodly number of our Hoklo-speaking people in business in that busy market. It is really important that we should have a live church there because Thng Khe is going to be an important center after the war on the now destroyed highway to Shiukwan. This young man married a young lady who had been a student in the Bethel Bible Institute. Thus equipped he went to Thng Khe determined to succeed. For some time I had been hearing good reports. When we canvassed for subscriptions to a substantial rebuilding project which was to cost \$6,000, young Kim raised over \$4,000 at Thng Khe from some 70 subscribers. The head of the higher court of appeal, a Hakka Baptist, alone gave \$1,000 toward the project, and later another \$500 for new pews, as the church was short of benches to accommodate the ever-growing audience. In December I visited the church and found a congregation of 120, with 80 participating in the communion service! The service was bi-lingual, Kim translating into Hakka for me while I spoke in Hoklo! It is too soon to say what the ultimate result of this interesting venture is going to be.—*E. H. Giedt, Kityang, South China.*

# Baptist Leadership for Tomorrow

*Practical lessons in racial brotherhood, the challenge of evangelism, Baptist co-operation, and a Christian post war outlook are some emphases which the observer notes at Baptist summer assemblies*



ABOVE: *The quiet hour for Bible reading at Lake Geneva, Wisconsin*



LEFT: *Everybody had a good time at the jolly banquet of the W.W.G. House Party at Keuka Park, N. Y. Mrs. Calvin Thompson (center) was an ideal toastmistress*

By STANLEY I. STUBER

A VISIT to Baptist summer conferences and assemblies is both an invigorating and a disillusioning experience. It was my privilege last summer to attend several Baptist assemblies and to live with and to observe our Baptist young people. My scheduled visits included the Franklin Assembly at Franklin College; Wayland Assembly, this year, at Wayland Junior College, Beaver Dam, Wis.; the Chicago Assembly at Lake Geneva, Wis.; the World-Wide Guild House Party at Keuka College, Keuka Park, N. Y., and the Baptist School of Methods at Ocean Park, Maine. Between stops I visited several boys' camps and pastors' conferences.

I was deeply disturbed to learn how little our Baptist young people know about fundamental Christian principles. Their knowledge of the Bible is simply appalling. And their ignorance of denominational procedure, personnel and program is something which we all ought to be ashamed of and try to correct at the earliest

opportunity. As I observed these young people I was not greatly impressed with the kind of job which we have been doing back home in our local churches. It would appear that we are not yet very much concerned about developing rugged, wide-awake, devoted Christian leaders for tomorrow. This is not my opinion alone. Several assembly leaders expressed exactly the same point of view.

On the other hand, at all of these conferences I found several commendable points of emphases, such as the Baptist Youth Fellowship, the world wide missionary program of the denomination, and the World Emergency Forward Fund. The first two emphases occupied major positions in every conference curriculum. The third emphasis usually emerged as a program feature at a full conference session. At several places the young people supported their interest in the Fund by generous gifts. Our young people, most of whom are only a year or so removed from active participation in the war, are developing a keen interest in the timely program of



the Baptist Youth Fellowship. They are actually beginning their program of sacrificial living and giving. Moreover, they want to have a real part in the World Emergency Forward Fund, and they are especially interested in its concern over postwar needs.

I shall never forget, nor fail to express my gratitude at every opportunity, for the wonderful reception given me by the leaders of these assemblies. Coming to know personally some of our directors of Christian education made the tour well worth the time and effort. But I also saw scores of pastors in action, serving as teachers and counsellors, and this meant a great deal. At the World Wide Guild House Party the spirit, devotion and ability of the leadership impressed me greatly. Missionaries in person, many just back from war areas—Ray Buker, Edward Clayton, Ora Melton, Isabelle Gates, Matilda Utecht, Gustav Sword, Charity Carman, E. C. Condict—were at these assemblies with thrilling experiences to relate. Workers on the home field, among Japanese Americans and in defense areas, performing basic Christian tasks here in America, profoundly interested the young people.

Just as the best missionary teaching was done not from the books but by association with these

heroes of the Cross, so the greatest lessons in brotherhood were not taught in the classroom, but by coming to know such a person as Miss Kyoko Kasai, the Japanese-American who was at the Wayland Assembly. Those boys and girls will remember for a long time the moving address Miss Kasai delivered at the annual banquet (*see picture on page 529*), when she told in great detail how her Christianity helped her to conquer the bitterness of her relocation experience.

Each of the assemblies which I visited had something significant to offer. At Franklin the deep spiritual tone of the faculty impressed me. At Lake Geneva I was overcome by the natural beauty of the place and the challenging vesper services on "Inspiration Point." Wayland Assembly, it seemed to me, had a leadership which sought to make Christianity a matter for every day living, even pointing up our post war tasks. The W.W.G. house party at Keuka College impressed me as the best missionary training center, especially from an inspirational point of view, that I have ever attended. The School of Methods at the beautiful Ocean Park Baptist summer colony, was so full of personal memories for me that perhaps some of the study



*It's a pastors' chorus led by Dr. Russell S. Orr at Lake Geneva*

courses, the Temple services, and the opportunities for fellowship on the beach, did not receive as much attention as they deserved. It was here, 20 years ago, that I first declared publicly my own desire to enter the Christian ministry. Now another generation is being challenged to place Christ first of all.

But everything was not peace and light at these summer assemblies. Although most of them were crowded, the average age of those enrolled was much lower than in former years. There was a large hole in the total youth picture. The war and defense work had taken their toll. The very young people, who will be needed in our churches during the post war period, were not there. While we may know where most of them are, it should be of tremendous concern that we are not at this very moment holding our young adults within the church. In future years these summer assemblies might undertake, as a post war task, ways and means of winning our own young adults back into Baptist churches.

The evangelistic opportunity and challenge of the assemblies, however, in spite of any effect of the war on enrolment and the ignorance of Baptist youth regarding denominational affairs, is truly significant. One of the most encouraging aspects of the whole tour was impressed upon me after I had returned. It came in a note from David W. Witte, director of Christian Education and Evangelism of the Wisconsin Baptist State Convention. "You will want to know," he said, "that there were 30 decisions for Christ,

153 signed reconsecration pledges and 22 decisions for full time Christian service."

Although I was not able to visit all of our Baptist assemblies, I did get a good sampling and came to appreciate the feeling of the young people. They were full of enthusiastic praise for both the programs and the leadership. Typical are these three testimonies:

*The Assembly meant more to me than anything else has ever meant. It answered my doubts by proving that really Christian young people can have more fun than others. It provided a place for Christian worship and living with others.*

*It was at Assembly that I made the decision to give my life completely to Christ. There is a spirit there that must be felt; it cannot be described. And in that spirit there is something which strengthens the promise made to God. The Christian fellowship is splendid. It is helpful to discuss your problems with others who have the same problems, and who are happy to let you share the*



David W. Witte of Wisconsin talks with Clarence Gilbert, new secretary of the Baptist Youth Fellowship

*knowledge of their experiences. But most important is God's nearness.*

*While the summer assembly meant a place where I could have fun and jolly times, the religious training has inspired me most of all, however. I loved the vesper spot beside the river, and I always looked forward to evening when I could worship in that beautiful spot.*

In Baptist summer assemblies throughout the nation, hundreds of our young people have received a new vision of Christ. Scores of them have a new missionary outlook. Many of them desire to enter specific Christian service. The assemblies have been a glorious experience. If



Vesper service on Lake Geneva at Inspiration Point

these same young people are to go on developing, turning the new acquired vision to practical Christian ends, those of us who have something to do with religious education or missionary training must provide a real outlet for their newly discovered enthusiasm. One of the most immediate and important ways of doing this is



*At the Lake Geneva Assembly Miss Kyoko Kasai, released from a relocation center and now in the Chicago Missionary Training School, tells of her experiences*

to enlist them in the work of the World Emergency Forward Fund and give them a part in



*Interracial fellowship at the World Wide Guild House Party at Kenka Park, N. Y.*

setting up the World Parish Days in the local churches. Here is something to *do*. Here is Christian *activity*. It is imperative that we "follow through" and provide many schools of Christian action so that our young people may continue to grow spiritually by rendering real, worthwhile and vital Christian service.

To me our Baptist summer assemblies were a revelation. Their future possibilities are beyond measure. When we think in terms of post war reconstruction let us keep in mind these boys and girls who have begun their training in the way of Christian service.



## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



**Burma Surgeon**, by GORDON S. SEAGRAVE, M.D., proves that America's famous Baptist medical missionary of the Burma Road is not only a brilliant surgeon but also an able writer. How and where he found time during his busy life of the past two years to write this amazing book must remain a mystery until after the war. The book is superbly written, vivid in description of conditions, filled with thrilling exploits and dramatic adventures. Here is the graphic narrative of Dr. Seagrave's career from his first intention at the age of five to be a medical missionary after the late Dr. Robert Harper, also one of

America's well known medical missionaries of an earlier generation, had visited his home in Burma in 1902, until his arrival in India with General Stilwell's party after the long, exhausting trek over the mountains of Northern Burma, always a few miles ahead of the Japanese armies. What it means to perform 150 operations in 36 hours under Japanese air bombardment and in the terrific 136 degree jungle heat, of moving from one operating table to another clad only in a pair of bloody shorts, of removing many feet of intestines, sections of brains, goitres as big as hams, of quick Caesarian operations to save both

mothers and children, one of whom had actually been wounded by a Japanese shell fragment that had penetrated the mother's womb, of treating hundreds of patients for whom medical and surgical supplies had failed to arrive, all is so vividly portrayed that the reader is seized with an irresistible impulse to read it through at one sitting regardless of whether it is midnight or two o'clock in the morning. The first half of the book tells of Dr. Seagrave's work as a medical missionary and the second half of what has happened to him since the Japanese invasion of Burma. Many pages are devoted here and




there to the heroic, self-sacrificing, self-effacing, efficient, corps of Christian Karen and Burman nurses whom Dr. Seagrave had trained and who without whimper or complaint but always with optimism and cheer endured the hardships of the long trek to India and did the grisly, dirty, harrowing medical and surgical work with the Chinese Army in Northern Burma. This is one of the outstanding missionary war books of the year. It will be a prized possession in any library. It will make a marvelous and deeply appreciated Christmas gift. (W. W. Norton and Co.; 295 pages; \$3.00.)

• • •

**Canada Today and Tomorrow**, by WILLIAM HENRY CHAMBERLIN, is an exceedingly timely book about the land and its 11 million inhabitants north of the United States. Although immense in geographical area, only a narrow belt of less than 200 miles in width stretching from Halifax to Vancouver is inhabited. More and more through similar standards of living, culture, hemispheric solidarity, and commercial interchange, the proximity of these people to the United States, notwithstanding their English and French racial origin, links them to our own political development and economic destiny. One vital factor retards or prevents this. Canada is not a united country because of the centuries old cleavage between English and French Canada. As in the first World War, so in the present war, French Canada is not convinced that the security of Quebec depends on the death of French Canadian soldiers in Africa. Military conscription for overseas service is therefore still an unresolved issue. The French Canadians still define it as *l'impôt du sang*, "the tax of blood," and they cannot see why the future of their race should be sacrificed in what "they persistently regard as a British war."

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There is danger that French Canada may start a movement for independence. "I hope that after this war," said a French member of the Provincial Legislature, "we shall

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break the imperial ties that bind us to England." The author discusses these aspects of Canadian life with frankness and realism. In other chapters he appraises economic and social conditions, includes a survey of Canadian history, Canada's present war effort, and relations with the United States. In an all too brief concluding chapter he discusses the Canada of tomorrow. This book might well be required reading for every American tourist who crosses the border for even the briefest of vacation visits. (Little, Brown and Co.; 338 pages; \$3.00.)

• • •

**Personal Religion**, by DOUGLAS C. MACINTOSH, is a provocative and scholarly treatise and an enlightening book of permanent value on the principles and propagation of personal religion which is imperative for the salvation of man and for a new righteous social order. Society is only changed by changed individuals. The thesis of the first part, "Principles of Personal Religion," centers around descendants of Rev. John Cotton. Unpublished letters written during the years 1831 to 1856, reveal the religious thinking of this era. They stress the reality of sin; salvation through Christ, the Saviour; the necessity of conversion; redemption through Calvary, and a life lived as becometh a regenerate person. Dr. Macintosh contends that essentially these same experiences must be realized today in personal religion. Terms may have changed as far as words are concerned even now in regard to a new life in Christ. The modern American must find what those New Englanders discovered and lived in professing Christianity. The second part, "The Propagation of Personal Religion," evaluates the place of missions, ecumenicism, religious education, student, personal, and pastoral evangelism in the reality of per-

sonal religion. The sanity of the discussion is reflected in this sentence, "When personal evangelism and a vital, dynamic, functionally evangelical religion and theology go by the board, we may rest assured that ethics and moral life will not remain unaffected." (Charles Scribner's Sons; 411 pages; \$3.00.)

• • •

*Leaves of Healing*, by ARCHER WALLACE, is a helpful and stimulating book of 24 brief devotional messages, each closing with an appropriate prayer. Its reading will enrich the spiritual life. Its chapter headings are intriguing, as for example, "The Conquest of Disappointment," or "The Chainless Life," or "The Things We Fear." Its pages are replete with arresting, thought-provoking sentences, such as "One can bear sorrow in solitude, but gladness leaves us if we cherish it alone," or "Once men feared death; today many are afraid to face life," or "There is not room enough in any heart for both love and hate." Its numerous illustrations, quotations and poetry selections will be especially useful to preachers. (Harper and Brothers; 168 pages; \$1.50.)

• • •

*The Historic Church and Modern Pacifism*, by UMPHREY LEE, president of Southern Methodist University, will correct widespread misconceptions about the position of the historic church on war. One of these is that the church was pacifist until the time of Constantine and later became militarist because of compromises for politics. Another is that a Christian's attitude toward war can be studied apart from his relation to the State and to the social order. Jesus did not proclaim a doctrine of pacifism in the sense that we now use the term. Nor he did not authorize the participation of his followers in war. The church before Constantine abhorred war and

## BURMA DIARY

By Paul Geren



A young American economist-missionary writes with timeless appeal on those terrible days in Burma when the Japs first came. Less a diary of events than a record of inner suffering and understanding, there is here a probing for the rock-bottom realities of life that makes it unique in war literature. *With drawings by Baldrige.*

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condemned strife, as it did after the period of Constantine, but there were soldiers who were Chris-

tians from at least the middle of the second century on down to the present time. The churches of the Reformation while disliking war realized that men must live in society and that that often meant war. Baptists as a whole were never committed to pacifism but the Quakers were. Men like Wesley and Shaftesbury of the Evangelical movement were in the dominant Christian tradition. War for them was a calamity, but sometimes a necessity to prevent international outrage. They were not pacifists in the modern, absolute sense. Modern pacifism stems out of the social gospel but not all the exponents of social Christianity are pacifist. The modern pacifist movement is an outgrowth of post-Versailles days. (Abingdon-Cokesbury Press; 240 pages; \$2.00.)

• • •

*Dynamite in Europe*, by EVA STUART WATT, is a vivid, stirring narrative of missionary journeys which the author made in company with the Scotch evangelist, James Stewart, and his wife in half a dozen countries of Europe during the momentous four months preceding the outbreak of the second World War. Brief descriptive glimpses of cities  
(Continued on page 550)

OUT of the jungles of Burma and straight up the best-seller lists comes this absorbing story of an American doctor.



## BURMA SURGEON

By Gordon S. Seagrave

"More fascinating than any fiction. Don't you dare miss it." — *Christian Herald*.

"This is preeminently the doctor book of the year . . . an authoritative hero tale of both missions and war." — *Christian Century*.

"Of all the books published in this war period, none has moved us more." — *The Watchman-Examiner*.

Illustrated. \$3.00

"BOOKS THAT LIVE"

W. W. NORTON & CO., 70 Fifth Ave. N. Y.



*Two from the series of four advertisements for the United Church Canvass, illustrating "Faith Alone Can Give a Meaning to our Future," and "Hungry in Body and Spirit, They Look to the Church for Sustenance"*

## Christian and Jewish Cooperation in United Church Canvass

*The dates for this year's United Church  
Canvass are November 21 to December 12*

**E**NCOURAGED by its success a year ago, the second annual United Church Canvass in which 19 religious bodies, Protestant, Catholic, and Jew, will participate, will be held from November 21 to December 12 in hundreds of communities across the United States.

Although most Northern Baptist churches do not hold their Every Member Enlistments until spring, it is expected that many of them in local areas will join the United Church Canvass, in order to raise funds for the World Emergency Forward Fund. Since the Sunday of Sacrifice falls within the dates of the nation-wide canvass, it gives Baptist churches a splendid opportunity to use the United Church Canvass in promoting the cause of world relief.

National radio programs and newspaper publicity, which will be used to support the Canvass, may be used to very good advantage by our own local churches whether or not they are officially connected with the national movement.

It is of interest to know that Northern Baptists are taking the active leadership of the United Church Canvass. Dr. Earl Frederick Adams, our director of promotion, is chairman of the Planning Committee. Stanley I. Stuber, our secretary of publicity, is Acting Director, and Charles E. Wilson, executive vice-chairman of the War Production Board, is chairman of the Sponsors Committee. President Joseph C. Robbins, Mrs. Howard S. Palmer, president of the Woman's American Baptist Home

Mission Society, James L. Kraft, Chicago, and former Governor Harold S. Stassen are members of the Sponsors Committee.

Literature, publicity material and newspaper mats may be secured by writing to United Church Canvass, 297 Fourth Avenue, New York 10, New York.

## Continued Gain in Unified Missionary Budget

Contributions to the Unified Missionary Budget continue very encouraging. Report for the first three months of the fiscal year showed a gain of approximately 25% over the giving of the previous year. A note of warning is needed against thinking that our total

## The Northern Baptist World-Times *The Second Issue is Now in the Churches*

Have you received your copy of the *Northern Baptist World-Times*? . . . . .

If not, please check with your pastor at once.

Every Northern Baptist family is supposed to receive free a copy of this newspaper published by the Council on Finance and Promotion.

*General distribution is to be made on Sunday, Nov. 7, 1943. If you were missed, get your copy now.*



task is going to be an easy one. When the World Emergency Forward Fund is included as Part II of the Unified Budget the total amount to be raised is \$4,500,000. In order to raise this increased budget the average of giving will have to be increased by at least 25% over the entire year. At the present time, we are doing no more than we must do if the total budget is to be raised.

Northern Baptists should also keep in mind that gifts to the National War Fund do not help raise our missionary funds; nor do they aid our World Emergency Forward Fund. All contributions to the church must be given to it directly. They should be the first obligation of a Christian. In a time when the government is demanding so much the church member must be careful lest he rob God.

### The First World Parish Day

Hundreds of churches throughout the Northern Baptist Convention are now holding World Parish Days. The work of the denomination with its missionary outreach and its World Emergency Forward Fund, is thus being placed before Baptists. Reports coming from all over Northern Baptist territory indicate that these World Parish Days are filling a great religious need.

Honor should be given to the first church to hold its World Parish Day. Dr. Hugh Pickett tells the story in these words:

"The first World Parish Day in West Virginia was held on Sunday, September 5th, with the Bethel Church near Amma, W. Va. There were 55 present and a complete program was carried through. The response of the people was enthusiastic and constructive. This is a strictly rural church in one of our almost completely rural associations. It was certainly a significant

place in which to begin this program. The date and program were arranged entirely by the local committee and pastor. It was my privilege to meet with the church. The report of the Baptist Poll of Opinion has been mailed to Dr. Hazen. It is interesting and encouraging how broad are the sympathies of this group of people from deep in the hill country.

### Men and Missions Sunday By JESSIE R. WILSON

Men and Missions Sunday will be observed for the 13th year on November 14 in more than 3000 cities and towns in the United States and Canada. Every pastor and chaplain is invited and urged to join in this interdenominational observance to stress Christian missions as the imperative task of every Christian. Through the Lay-

men's Missionary Movement, 19 South LaSalle Street, Chicago, Ill., a **SPEAKERS' MANUAL**, entitled *Men on Christ's Mission*, has been prepared. Copies have been sent to Baptist pastors, urging them to lead their laymen in the observance of this Sunday. This Manual contains excerpts from carefully prepared articles by prominent ministers and laymen which may be used as source material for a message on missions. Program suggestions and a list of books for reference and study are also included. Upon receipt of postage the Laymen's Missionary Movement will furnish suggestions for a community men's dinner or an order for worship at the Men and Missions Sunday morning service, in which it is suggested laymen participate. If you have not received your copy of *Men on Christ's Mission*, be sure to send to the Laymen's Missionary Movement for one. Study the booklet and carry out its suggestions, so that this year may mark the widest observance of Men and Missions Sunday since its inception in 1931.

### Another Post War Leaflet

Post war leaflet No. 1, *Purposes, Plans, Needs*, has been exceedingly popular. The demand for it by local churches has been heavy. As a supplement to it the Post War Planning Commission now offers another leaflet, No. 2, which covers a wider field and is concerned primarily with long-term objectives. Post war leaflet No. 2 will be similar in cover design and general format to its popular associate. It may be secured in quantity by writing directly to Baptist state offices. The Post War Planning Commission also is preparing a study book which may be used in church schools, youth groups, and as a general source book on post war subjects. Announcement of its publication will be made later.



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



Mary E. Kirby, M.D.



Evelyn Wallace, R.N.



Doris M. Wiseman



Phyllis L. Benner

## New Missionaries

At the September meeting of the Woman's Foreign Mission Board the most significant and inspiring business transacted was the appointment for foreign service of four appointees-in-waiting. Two others have previously been appointed. Although war conditions still make it impossible for them to reach their fields, it is the policy of the Board to appoint any who are equipped to go and during the period of waiting to direct their study and experience into channels that will especially prepare them for their future service. They will thus reach their fields during one of the most strategic periods in foreign missions. The Board commends them to the earnest intercession and affectionate interest of Baptists.

### MARY E. KIRBY, M.D.

Born of missionary parents, Dr. Mary Kirby is enthusiastically anticipating the joy of returning to Assam to carry on in the footsteps of her father and mother, Dr. and Mrs. Herbert W. Kirby, now in Jorhat, Assam. The first eight years of Miss Kirby's life were spent in Assam, after which she came to America to further her

education. After her sophomore year in the Granville, Ohio, High School, Miss Kirby went back to India where she completed her college preparatory work at the Mt. Hermon Schools in Darjeeling and then entered Judson College in Rangoon for two years. Returning to America, she completed her college course at Denison University, graduating in 1938. Dr. Kirby secured her M.D. degree from Temple Medical School, Philadelphia, in 1942 and is now taking her internship in Lancaster, Pa.

### EVELYN WALLACE, R.N.

Evelyn Wallace was born in Charleston, W. Va., in a home that surrounded her with those Christian influences which led to her accepting Christ at the age of eight. In the 11th grade she volunteered to be a foreign missionary following a visit of Rev. and Mrs. C. F. Manley of India to her home church. To prepare herself, Miss Wallace stud-

ied for one year at the Baptist Bible Institute in New Orleans took her B.A. degree at B.M.T.S., Chicago, in 1940, and this month has secured her R.N. at the Charleston General Hospital, West Virginia. In order to help meet the great needs of people in India, Miss Wallace will take another year of special preparation to secure a certificate in Public Health at the Vanderbilt University School of Nursing. Miss Wallace is a fore-runner of nurses especially trained in public health who will train indigenous nurses to enter this great undeveloped field of missionary endeavor.

### DORIS M. WISEMAN

Although born in North Dakota, Miss Wiseman grew up in New Plymouth, Idaho. The influence of her mother as an earnest Christian was such that, with her sister, Miss Wiseman was baptised at 11 years of age. Her desire to become a foreign missionary is traced back to her reading *Ann of Ava* when a junior in B.Y.P.U. In receiving appointment to foreign mission service she joins her twin sister, Dorothy, appointed in 1942 who is now at Tulane University in New Orleans gaining further preparation

*Along Kingdom Highways.* The 1943 Joint Annual Report of the two Foreign Societies is now available through the Baptist Literature Bureau. Price 15 cents a copy.

for nursing in the Belgian Congo. Her training for foreign service has been secured at the University of Idaho (1935-36), Western Baptist Theological Seminary (1936-37), Linfield College (1937-39, B.S.), and Eastern Baptist Theological Seminary (1939-41, M.R.E.). For the past two years, Miss Wiseman has been teaching in the public schools of Millboro, Va. She will now study for one year in the Africa Department at Kennedy School of Missions at Hartford.

### PHYLLIS L. BENNER

Phyllis L. Benner's first six years were spent in Belfast, Maine, after which the family moved to Marlboro, Mass., where she completed her preparatory education. Hers was the privilege of being reared in a home where religion was at the center and family worship a daily source of strength and guidance. She began regular church attendance at the age of two and very early assumed her share of church leadership. Miss Benner's desire to be a foreign missionary became crystalized in her early teens through contact with Miss Elsie Root of China. Her preparation was secured at Boston University (A.B., 1940) and Andover-Newton Theological Seminary (B.D., 1943). Ordained to the Christian ministry last June, Miss Benner is now serving two churches in Loudon, N. H. Miss Benner will undertake evangelistic work for women and children in Belgian Congo.

### It Is Hard to Change Congo Marriage Customs

Many Congo girls come to me and ask to be admitted to the station school, but they cannot meet the reading requirement. Every girl must know how to read a little before she can attend.

There is such a contrast between the non-Christian and Christian

### White Cross On Its Way!

It will bring a glow of satisfaction to all White Cross workers to know that 55 cases of these supplies were sent to India in July, 1943. Since the beginning of 1943 almost 300 cases have gone to India, Assam and Africa. Recently licenses for a large number of cases for Africa were secured. Just as soon as shipping space is available they also will be on their way. Let us not underestimate our privilege in being able to help ease burdens of missionaries and assuage pain of suffering humanity everywhere.

Missionaries are calling for more and more supplies and many of their letters tell what White Cross has meant and what it will mean when the war is over. One missionary wrote, "Supplies are desperately needed by our hospitals"; and another, "There is going to be a tremendous, an insatiable demand for this material after the war." Let us, therefore, keep in mind that we should concentrate our efforts now on doing all the White Cross possible for the post-war period, which each day brings nearer.

*NOTE.—This column from month to month aims to give facts of current interest and aids to programs on missions.—Ed.*

mothers. The former say their children do not need book learning. They will teach them all they need to know to become good wives. Christian parents beg me to take their daughters to get them away from the temptations of the village and to teach them to become strong Christian women.

It is considered a disgrace if a girl is not married or engaged before the age of 17. Lute Nzala, one of my girls, is going through a struggle these days. She is about 17, the daughter of one of our fine

pastors. She is a beautiful girl. Her skin is like brown velvet, smooth and soft, and her body is graceful and lithe. Her father would not let her file her teeth as so many of the girls do. They are even and white. There are no tribal markings on her body as there are on most of the girls. Her voice is soft and musical. How she loves to laugh and sing! Her father is not worried about marrying his daughter off. He wants her to be ready when the right man comes along. But it is a cross to Lute. She is often taunted by the other girls because she is not engaged.

Slowly Christianity is changing old native customs. I think of the girl I saw last week at the hospital. She was married at 13, and the mother of twins soon after she was 14. She had just lost a baby and, throwing herself on the ground, she tore her hair, wailing and shrieking. — *Ruth E. Dickey*, Vanga, Belgian Congo.

### Victory Gardens in Belgian Congo

Most readers of *MISSIONS* had Victory Gardens in their back yards last spring and summer. Something similar was undertaken in Sona Bata, Belgian Congo, reports Miss Vendla I. Anderson, where for the first time beans were planted. The villagers thought it was foolish, because nobody had planted beans before. The results were surprisingly good. Besides beans the Sona Bata gardens included peanuts, sweet potatoes, corn, and manioc. For the first time rice was also successfully planted and a good harvest came in June. "These gardens offer splendid experience for our school pupils," writes Miss Anderson. "Many come from districts where nobody heretofore planted beans and rice. Now that they have seen how it is done they will try it in their own villages."



# TIDINGS



# FROM THE FIELDS

## American Soldiers Visit Missions in Cuba

All over the world American soldiers are getting a first-hand knowledge of Christian missions. From Guantanamo, Cuba, Miss Elizabeth Allport gives a few such instances. A soldier appeared at the church one day, explaining that his wife's parents, who are Baptists, had sent him a page from *The Book of Remembrance*, on which names of workers in Eastern Cuba were listed and had requested that he look them up. This may be a new role for *The Book of Remembrance*.

One Sunday morning the minister's 16-year-old daughter and a group of girls were gathered about the piano in the missionary's home. As they rehearsed music for the church's weekly broadcast a little neighbor girl appeared at the door with the confidential news that an "Americano" was standing in the street listening to them. Miss Allport stepped out to find a good looking young American soldier standing on the sidewalk just beyond the house next door. She

asked if he would like to come in and enjoy the music. He readily accepted the invitation and explained that he had not wanted to stand directly in front of the house lest he might be considered "fresh." This young man from Connecticut not only listened to the girls, but also joined in the singing, for he had been a member of the church choir at home.

On another occasion a soldier from the middle West explained that he had taught a class of boys in his home church and had felt the need of attending service that Sunday, but his train had arrived too late. He was invited to the pastor's home and in the afternoon returned with a friend. The two young men stayed until train time.

Guantanamo has a U.S.O., but Baptists of the city are anxious to fit up a room of their own with games, books, magazines, and a piano, where men in the armed forces might feel free to come. Such a place, they believe, could render a real service in the cause of Christ.

## The Only Baptist Church Among 80,000 People

We hear much these days of the "good neighbor policy" that must be established with Latin America. While our churches in the United States are carrying on with half-empty pews, the people of Cuba,



*Edith Jones*

Puerto Rico, and Central America are crowding the churches and are more than ready to listen to the gospel. How better can we assure them of our interest in their future than by sending back trained native workers to tell them of Christ.

Miss Edith Jones, after being graduated from Colegios Internacionales, the outstanding Baptist school in Cuba, received her B.A. degree from the Baptist Missionary Training School in Chicago. Her mother, Mrs. Mercedes Grané Jones, a teacher in Cuba, is also an alumna of the Training School. It was she who inspired her daughter with the ambition to become a missionary. During her four years



*Graduation Exercises at Guantanamo, Cuba*



*The Radio Broadcasting Octette at Camaguey, Cuba*

in the United States, Edith Jones spent her summers conducting vacation Bible schools among Mexican Baptist churches in Detroit and doing work among Mexican migrants in the area surrounding that city. In June 1942 she was appointed to the Baptist church at Camaguey, Cuba.

This is the only Baptist Church in a city of 80,000 people, but it has established several missions in the suburbs and has six Sunday schools and five weekly services in the evening. In LaMosca, 12 miles from the city, a mission is held in the home of one of the members, with an average attendance of 25. The hope is for a second Baptist church of Camaguey in this section.

In the church where Miss Jones serves a radio service is held every Sunday from 12:00 to 1:00 P.M. The young people are in charge.

Under the leadership of a consecrated pastor, Rev. Gregoluth, who received his theological training at El Cristo, the work of the church has shown life and enthusiasm. Several members of this church have gone into Christian service. One of the public school teachers was influenced by the missionaries to go to the Training School in Chicago and now holds Sunday school services wherever she is. She sometimes goes on horse-

back to towns near where she teaches and holds Sunday school services. Several members are teachers in the public schools and are always ready to drop here and there a little bit of the message of salvation through Jesus Christ.

#### **Japanese American Praise of the Christian Church**

An editorial in *The Pacific Citizen*, newspaper of the Japanese American Citizens League states:

We have watched the church play a seven-day-a-week role in the war relocation centers. We know now they are making an active, aggressive and forward fight for the evacuees. From the beginning the churches were first to recognize and protest the injustice of mass evacuation. Whether they were working for the major principles of justice and democracy or showing in a thousand-and-one ways their understanding of the ways of God and men, churches from one coast to the other worked for us unceasingly and with no thought of reward. We are glad they stand with us in these times. We feel stronger that they do. And our faith in the American way is entrenched even deeper by their example of justice and devotion.

High commendation of the church came also from one of the staff men of the W.R.A. when he said: "If it were not for what the Friends Service Committee and other church

groups have already done in this field of work with Japanese evacuees, we would be attacking the problem a great deal farther back."

#### **The First Ten Dollars Out of His Weekly Pay**

Recently I had the privilege of sending a man to a job in a defense plant. I chose one who had been out of regular work for a number of years. He and his wife came from the Holy Land, where they were married and spent their honeymoon in the city of Damascus. Later they came to the United States and became loyal citizens of this country. They had a happy home life with their three children, until depression brought unemployment and an accident injured the man's spine and caused suffering for more than a year. During this period Aiken Institute helped with food and clothing.

The man responded quickly to the call to work. Two weeks later he and his children came to our Family Night meeting. This disturbed me, for this was his regular time for sleeping and I feared something had happened to his job. After the meeting he came to my office and said: "I want to speak as a brother to a sister. For several years Aiken Institute helped our family; helped again and again while we had nothing to give and then you gave me a chance to work. I am thankful to God and to you and now that I have had pay day I want to say 'Thank you,' and I want to have a share in helping others." He handed me a roll of bills, and I had a vision of his home and its needs. The man, however, had a vision far beyond material needs—he saw his wages as a blessing from God, and had given up this hour of sleep that he might bring his thank offering.

The bills were counted. He had given \$10 as a thank-offering.—*Emma K. Kampfer.*

# FACTS AND FOLKS

*A remarkable record* in evangelistic results is reported by Miss Vendla I. Anderson from the Sona Bata field in Belgian Congo. Out of an enrolment of 143 boys and 72 girls in the boarding mission school, 82 were baptized. They included mostly the sons and daughters of Congo teachers and hospital nurses and workmen on the mission compound. On the entire Sona Bata field more than 400 converts were baptized last year.

*Sheets, pillow cases, and aprons* have had to be cut up for making bandages at the leper colony hospital in Jorhat, according to a recent report from Dr. H. W. Kirby. All his White Cross supplies are exhausted. With present transportation difficulties no new supplies can be expected in the near future. Dr. Kirby also had to cut up 100 new sheets which he purchased some time ago when the price was still reasonable and the supply in the shops adequate. "Assam was once a land of cheap food and low pay," says he, "but all that is rapidly changing. Rice formerly cost 15 rupees for 80 pounds. Now it costs 60 rupees, an increase of 300% and it is very hard to obtain." His lepers eat about 8 pounds per week.

*The Foreign Mission Board* announces the appointment of Dr. Edwin A. Bell as its representative in Europe to succeed Dr. W. O. Lewis, who from now on will devote all of his time to the Baptist World Alliance. He was elected General Secretary at the Baptist World Congress at Atlanta in 1939. Dr. Bell began his new work on October 1st. He is a native of Georgia, a graduate of Mercer University and of the Andover Newton Theological School. He was pastor

## *News brevities reported from all over the world*



Edwin A. Bell

in Kalamazoo, Mich., Cheyenne, Wyo., and Boulder, Col., before he became Regional Representative of the Council on Finance and Promotion in 1940. As soon as conditions permit, Dr. Bell will re-open the Foreign Board's office in Europe and will participate in relief and rehabilitation work, reconstruction of churches, reestablishment of theological institutions, and in other post-war activities in cooperation with the Baptists of France, Belgium, Poland, Czechoslovakia, Scandinavia, the Baltic countries, and Russia, which have been Northern Baptist pre-war fields of cooperation. Southern Bap-

### *The Russian Captain's Letter*

The quotations from the letter written by the Russian Army Captain to his wife, (See editorial, "Background for Armistice Day" on page 495) are taken from a recently published book, *The Last Days of Sevastopol* by Boris VOYETEKHOV, published by Alfred A. Knopf, New York, and are printed by permission of the publisher.

tists have cooperated in countries in the south of Europe. Dr. Bell is now studying relief administration, is taking special courses in European languages, and is making contacts with European Baptist leaders temporarily in the United States, and in other ways preparing himself for what will be an exceedingly important and essential post-war service.

*The resignation* of Miss Daisy Dean Bate as secretary of the League of Interpreters was accepted with regret by the Woman's Foreign Mission Board. Six years ago she became secretary of the League when it was first launched as a new medium for disseminating foreign missionary information. During these years she has seen it grow steadily until now over 800 women serve as Interpreters. Miss Bate's genuine interest and her abounding enthusiasm have been responsible for its success. All Baptist women are indebted to her for a unique service, well done.

*The mission hospital* at Kikongo, Belgian Congo, has no resident physician. So Dr. A. C. Osterholm and Dr. Howard M. Freas take turns in visiting Kikongo to attend to surgical cases. Each visit is announced in advance so that State administrators, native chiefs, and local pastors, may round up their patients who need surgery and send them in. During his last visit Dr. Freas performed 59 major operations in five days. The great need is still for permanent wards where patients can be housed. When the doctors come, the men surgical cases must be housed in mud huts with leaky grass roofs while the obstetrical patients move into the girls' dormitory to make room for the women surgical cases.



# MISSIONARY • EDUCATION

## The Third Decade Well Underway

The Department of Missionary Education takes great pride in the continuing fellowship of study and activity on the part of churches in the Northern Baptist Convention. In 1942, it celebrated the close of the first year of the third decade of presenting Missionary Education Certificates in recognition of the fulfillment of designated achievement. Twenty-one years of study have undergirded the program of the churches at home and abroad. It is a privilege to list here the names of the churches which received the certificate of honor for 20 years of faithful work in Missionary Education in 1942. These churches have persevered. This year there is added to the list many more churches that have qualified for recognition of their 21st year of service. Hundreds of other churches are in their second decade of activity. Every year more churches are recognizing the value of the program and are participating.

### THIRD DECADE CERTIFICATES 1942

#### Honor Roll of Churches STATE, CITY AND CHURCH

<b>California</b>	
Los Angeles	Temple
National City	First
Pasadena	First
<b>Illinois</b>	
Chicago	Morgan Park
Jacksonville	First
<b>New Jersey</b>	
New Monmouth	Baptist
<b>Washington</b>	
Bellingham	First
Seattle	First
<b>1943</b>	
<b>Connecticut</b>	
Bridgeport	First
Jewett City	First

SEALS		POINTS	
<input type="radio"/> GREEN First Year	<p align="center"><b>Missionary Education Certificate</b></p> <p>The <u>Baptist</u> Church</p> <p>at</p> <p><u>Christian Town</u></p> <p>Having attained the required number of points under the</p> <p><b>Missionary Education Standards</b></p> <p>of the</p> <p><b>Department of Missionary Education</b></p> <p><b>Board of Education</b></p> <p>of the</p> <p><b>Northern Baptist Convention</b></p> <p><b>Is awarded this Certificate</b></p> <p>DEPARTMENT OF MISSIONARY EDUCATION</p> <p><u>Dorothy A. Stinson</u>, Secretary</p>	<input type="radio"/> First Year	<input type="radio"/> Second Year
<input type="radio"/> YELLOW Second Year		<input type="radio"/> Seventh Year	<input type="radio"/> Third Year
<input type="radio"/> RED Third Year		<input type="radio"/> Eighth Year	<input type="radio"/> Fourth Year
<input type="radio"/> BLUE Fourth Year		<input type="radio"/> Ninth Year	<input type="radio"/> Fifth Year
<input type="radio"/> SILVER Fifth Year		<input type="radio"/> Tenth Year	<input type="radio"/> Sixth Year
<input type="radio"/> GOLD Sixth Year			<input type="radio"/> Seventh Year
			<input type="radio"/> Eighth Year
			<input type="radio"/> Ninth Year
			<input type="radio"/> Tenth Year
			<input type="radio"/> Eleventh Year

<b>California</b>	
Fullerton	First
Hollywood	First
Los Angeles	First
Pasadena	Calvary
Redlands	First
Santa Ana	First
<b>Illinois</b>	
Chicago	Englewood
Quincy	Central
<b>Massachusetts</b>	
North Adams	First
<b>Michigan</b>	
Detroit	Jefferson Avenue
<b>New Jersey</b>	
Jersey City	Bergen
<b>Rhode Island</b>	
Pawtucket	First
Providence	Calvary
<b>South Dakota</b>	
Madison	First
<b>Washington</b>	
Centralia	First
Mt. Vernon	First
Seattle	University

### Bible Book-of-the-Month I. CHRONICLES For November

The Bible Book-of-the-Month plan was initiated two years ago.

The Department of Missionary Education felt that there was special need for Baptist folk to become acquainted with the content of a whole book as a complete picture. Too many times we read a few verses or a few chapters at one sitting. In this way the continuity of thought of the writer is lost. The total message of the Book cannot make an impact.

In the Bible Book-of-the-Month plan the Department recommends that daily devotional reading in the *Secret Place, A Book of Remembrance*, or other devotional guides be continued. The Plan does not intend to replace any devotional or study activity in the present program of any individual.

In many tests in Bible gatherings across the country hardly anyone in the congregation was found who read a book at a sitting, with the exception of such books as the Epistles of Peter and Paul, or within such a brief lapse of time that the whole story remains clearly in mind from the time the Bible is first picked up until the book of the Bible is completed. The Bible Book-of-the-Month plan thus meets

a need. Again and again folk who have never felt the need of reading a whole book at a time have witnessed to the new strength of the message of some book of the Bible, and to the challenge, uplift, and inspiration which this new method has made available.

Some books of the Bible are too long to read at one sitting, although many of them may be read in less than an hour. If a book is too long to complete in one sitting, plan to read it at least as quickly as one would read a "Best Seller." The Bible is the best seller. Each year editorials in newspapers and peri-

odicals witness to this fact. Why not give it the opportunity to express its message as effectively as a Book-of-the-Month popular novel?

In the September issue of *Missions*, through an oversight on the part of this department, the Bible Book-of-the-Month was not included. Communications came promptly inquiring about the reason for omitting this and urging its resumption. It is gratifying to know that this service is helpful to people all across our country.

Another interesting type of letter comes from pastors who are using the Bible Book-of-the-Month as a

basis for monthly sermons or Bible studies. In this case it is necessary to be informed about the book well in advance of the first of the month. Therefore the April 1943 issue listed all of the books which will appear from month to month until next April. Nevertheless, one book will be recommended every month.

It is hoped that those who have found this Bible Book-of-the-Month plan effective in their lives will write, telling how they have reserved time for reading, the special values which they have discovered, and the effect upon their lives of the experience.—*Dorothy A. Stevens.*

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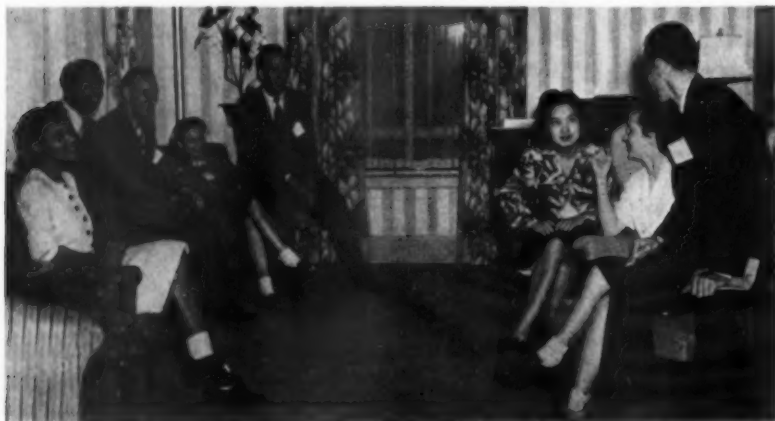
## THE BAPTIST YOUTH FELLOWSHIP

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*World Wide Guild*

*Royal Ambassadors*

---



*An informal conference group at the Youth Fellowship National Council. Note its interracial fellowship*

### Baptist Youth and Baptist World Service

*Vision, Inspiration, and fellowship mark the special meeting of the Baptist Youth Fellowship at Beaver Dam*

THE special meeting of the Baptist Youth Fellowship National Council held at Wayland Academy and Junior College, Beaver Dam, Wisconsin, September 2-7 was special in more than one way.

Most notable of all was the inspirational quality, the spirit, the

*Reported by ELSIE P. KAPPEN*

purposeful earnestness of the entire group. While other meetings served to set up the structure and iron out problems of adjustment, this one lifted the Fellowship into life and breathed into it the spirit

of service to which the whole Fellowship program and organization is dedicated.

Some 95 persons representing 26 states gathered on the Wayland campus. The organizations and interests of the denomination were represented by 17 observers and resource persons.

One thrilling feature was the presence of representatives of various races, two Japanese, one Chinese, one American Indian, three Negroes. The genuine fellowship of the races as they worked and played, ate and worshipped together represented one of the high ideals of the Fellowship as it seeks to serve amid the difficult problems of the present day.

Part of the Council session was given to eight study groups dealing with the problems and program in the following areas: junior high group, student group, special service projects, leadership training, race relations, Life Service League and coaching conference for local church organization. These study groups furnished the basis and

trends for future planning in these areas.

Attention was given to coaching the Council members and furnishing them with a method for helping local young people set up a Baptist Youth Fellowship organization and program in their churches. The coming year will probably see considerable activity.

Fun and recreation, song times and chatty periods helped to weld the group into a working unit and draw the ties of fellowship closer.

Much thought had been given to planning for those periods of worship and study which lifted our hearts and brought us close to God. Rev. Robert Eads led the Bible study period on the Sermon on the Mount at the opening of the day. Each morning the work sessions were divided by a period of worship in the chapel led by Rev. Russell Bishop.

Vision of the world and its need was not lacking for one whole afternoon was given to an outlook into the Baptist world program brought by denominational leaders with time given for questions.

The earnestness of the group was high-lighted in the Sunday evening session when the special project for the year was presented—the plan to enroll 100,000 young people committed to *sacrificial living and giving*. A practical challenge was brought in this session by Dr. Luther Wesley Smith.

The Baptist Youth Fellowship as a whole has been set forward on its task of service for Christ by the splendid character and devoted planning of the young people who make up its officers and its National Council.

### Christmas Gifts and Good Will

Young people of the Baptist Youth Fellowship are serious about the matter of building finer race relations in the world today. They believe there are some practical



*One of the eight study groups in session at Beaver Dam*

things they can do to express their good will in the spirit of Jesus Christ who died for all the world.

At the National Council Meeting of the Baptist Youth Fellowship they decided to accept the opportunity offered them to send *2,000 Christmas gifts* to the Japanese children at Tule Lake camp, California. This is the camp in which alien Japanese are assembled. There are young children in the families who were born in this country.

For information of *what* to send and *where* and *when* get in touch at once with your State World Service Secretary (formerly World Wide Guild). One thing to remember with Japanese people is that, while the gift need not be expensive, it should be of *good quality* and neatly wrapped. Such gifts carry their own message. Young people of our churches, Sunday evening groups, Guild Chapters, Sunday School classes all may share in this. Let us make it *2,000 gifts* for the children at Tule Lake.

Looking beyond the smoke of battle and the hatreds of this hour Christian young people would begin now to build a better, a more friendly, a more Christian world. This expression for "peace on earth and good will to men" may be very far-reaching. It goes to these people in the name of the Christ whose

message we would share. We can think of no finer way to present a birthday gift to the Saviour of all.

### Fellowship Vesper Day

Young people of the Baptist Youth Fellowship are planning to observe simultaneously Fellowship Vesper Day in the churches of the Northern Baptist Convention. The Sunday for its observance is December 5th. This will be a service of worship and prayer designed to bring our young people into fellowship with one another and to give a feeling of nation-wide solidarity and strength in carrying through the high goals of the Fellowship program.

One of the purposes of this Vesper Service is to establish a sense of conscious oneness with those of our number who have gone from our youth groups into national service. It is hoped that these young men and women wherever they are, may be aware of these ties on that day and join with us in this service of fellowship.

Deeper still it is hoped that the observance of the day may bring the realization of the spiritual bonds between the Christian youth of other races and lands who, following the Christ, seek to build a more Christ-like world.

It is of special significance that December 5th, the day set for the



observance of Fellowship Vesper Day, is also the denomination's Sunday of Sacrifice. On that day young people will be making their gifts to the World Emergency Forward Fund. The day will therefore mean for youth not only a deepening of purpose and a widening of fellowship but also active participation in the world-wide Christian enterprise which is at the heart of the Fellowship program. The offering will be devoted to the World Emergency Forward Fund.

The spirit and meaning of the day will be carried forward through a special service which has been prepared for use in the churches. It is entitled, *Widening Circles of Fellowship*, and can be ordered from Baptist Youth Fellowship, 152 Madison Ave., New York, 16, N. Y.

#### A Far Away Friend

The world grows smaller with every passing day. Those lands which once seemed far away have walked into our homes with the daily paper. How often the land of Burma has appeared in the headlines, Burma where the first Baptist mission work was begun; Burma which so many of our missionaries have had to leave because of the invasion; Burma where so many Christians suffer and carry on.

The need is still there for Christian work, the churches are there though scattered in many places, best of all the young Christians are there upon whose leadership the future depends. It is these with whom we must work in the days to come for a Christian Burma and a Christian world.

Meet one of these Christian girls, May Claw, a Pwo Karen Baptist from Bassein. She took her High School course at the Pwo Karen High School in Bassein, then came to Judson College, and secured her degree in 1941. She majored in mathematics. She is athletic and enjoys all sports, and



*May Claw of Burma*

is a natural leader. She went to Morton Lane Girls' School as teacher of High School mathematics, and Miss Lutter who is the Superintendent of the school, was much pleased with her work. May was with Miss Lutter when they evacuated the school to Pyinmana and until they had to send their girls back to their homes after the bombing of Pyinmana.

Shall we be much in fellowship and prayer for the young people of Burma who in these most difficult

and tragic situations still carry the light? The burden will be easier if we thus help to share it with them.

#### Worth-While Girls of the Guild

I chanced to go into one of the Sunday school classrooms one Sunday before the class had been dismissed and found all of the girls standing in a circle. I quickly withdrew, realizing that I had broken in on a very worshipful moment. The teacher, one of our recent high school graduates, later told me that each Sunday just before the class is dismissed, she has them stand in a circle and pray together the Lord's Prayer. She had gotten the idea, she said, from Guild.

In substituting one Sunday in one of the junior classes, I discovered another fine thing that this teacher was doing. She was one of my former Guild girls from Seattle who is living in San Francisco now. Before the end of the session one of the girls said, "Miss——always ends class by having us all pray. She prays first, then each one of us, and then she closes with a prayer." It is most encouraging to have these teachers, on their own initiative, establish such fine habits.—*Celia D. Allen*, Chinese Baptist School, San Francisco, Cal.

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## MISSIONARY EDUCATION FOR CHILDREN

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### *Children's World Crusade*

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#### Greetings!

One of the happiest things in the world is the making of new friends, and so I have a very special reason for feeling glad because I am to be your Special Interest Missionary this year, for I know that every one of you boys and girls are going to be ready with your friendship and your helpfulness. And then you know that Jesus has told us that when we are loving and helping

each other we are really and truly *helping Him*, and that is the gladdest and most wonderful adventure in all the world. So let's join hands with Him, and with each other, and with the boys and girls of every race and country until we have a circle of friendship which goes clear around the world. I'm counting on every one of you to do your part.

Lovingly,

Your very own missionary,  
*Marian Ellen Kimble.*

**Christian Center Friends**

When in my dream I see  
 God as lovely as can be  
 And on my bed I lie  
 I see God in the sky.  
 Now when I think of Him at play  
 It makes my heart feel glad and  
     gay.

When the sky is dark and gray  
 I don't want Him to go away,  
 Because when He is near  
 I have nothing to fear.

—Poem By a Twelve-Year-Old  
 Czechoslovak Girl

**CHILDREN PLAN  
 INTERNATIONAL PROGRAM**

The money for our vacation school last summer was a gift from an unknown friend here in the city. One day after my class of primary girls had been studying about Jesus and His Friends and had made a poster showing Jesus as the friend of children of all races, a group of girls remained after the session to see me. They said they had a big surprise which they could not tell me when the other teachers were around, so they wanted me to come back in the afternoon.

When I arrived they were all five sitting on the church steps. One of them said, "We were talking about Jesus, the friend of all races this morning, and we thought it would be nice to have a surprise program and show the children how children of other nations dress and sing." Then they told me that one of them could sing a song in Czechoslovakian; one in Italian; one in German; and one in Dutch. The next day they brought their costumes and gave a musical program, which was very interesting, and entirely planned by the girls. As we had many nationalities represented in our school, this more than anything else, seemed to bring about a feeling of unity in our group. The children still talk about the program!



*A Christian Center class in soap carving*

**SOMEONE HAD TO TELL US**

Our little Negro kindergartners at Friendship House, Hamtramck, Michigan, had a real missionary experience during the vacation school. Having sung, "Yes, Jesus Loves Me" several times one day I was suddenly impressed with the seeming selfishness of the worship. Therefore they were asked if Jesus loved other children too, and of course they were quite ready to agree that He did. Then they were asked how they themselves first found out that Jesus loved them. There was a rather amusing variety of answers and then someone said, "Oh I know, someone had to tell us."

We talked of those who had told us. With some it was mother, with others a Sunday school teacher; and with a gratifying number it was a friend. When the kindergarten tots were asked, "Do all little children all over the world know that Jesus loves them, the way we know Him?" they realized that many other children did not. They were greatly disturbed and said that they wanted to tell them. After thinking several moments about how they could do this, the children finally decided that they would have the teacher write the words of one of their favorite hymns, which they would paste in a little note along with a picture of Jesus loving children. The song it-

self tells of Jesus' great love for little children. When all the notes were finished they copied one sheet of the music so that someone could teach the song to the children, and then mailed them all to the Chinese church in Chicago. The concern of our little folk for these other children was most gratifying and their joy scarcely knew bounds when a letter was received from the missionary in Chicago, telling how much the little Chinese children had appreciated their notes. We pray that all of our people may receive a missionary vision through our work at Friendship House and that it may never become entirely a matter of "taking in" without "giving out" as well.

**JUNIOR BOYS  
 HELPING THEIR CHURCH**

About 20 children were leaving the Czechoslovak Church in New York City one Saturday morning at the close of the weekday church school session. Four Junior boys remained and approached the missionary. One of them said: "We would like for you to meet with us this afternoon. We have decided that we have been just *coming* to this church long enough. We want to *do* something for our church."

I met with them in the afternoon. For over two hours they talked as seriously as adults ever talked in any conference. They

elected a chairman. The meeting was kept strictly to the rules of parliamentary law. After a discussion as to what was wrong with the boys of the street, the boys in Sunday school and the public school, they organized a club and decided upon the following definite goals:

1. Help each boy to take Jesus as his personal Saviour.
2. Help to have faithful attendance in Sunday school.
3. Help to have good behavior in Sunday School.
4. Protect our church building from the gangsters of the street.

The following morning they met and made usher-bands. Each Sunday morning they have practically solved the discipline program.

#### Children's Games from Many Lands

Here is new play material from such out-of-the-way places as Iran, Burma, Korea, Liberia, Nicaragua, and New Guinea. *Children's Games from Many Lands* contains 262 game descriptions from 55 different countries, gathered for the most part through personal contact or through individual correspondence. Representative games from all the continents have been included, also a collection of 33 games played by the Indians of North America and some little-known games played by various racial and geographical groups on this continent, such as Southern Mountaineers, Spanish Americans, Negroes, French Canadians, and Eskimos. Here, too, are 26 singing games with music.

Game descriptions were sought from people who knew from first-hand experience the play of children in the various countries. Missionaries home on furlough and natives of other lands now visiting or living in this country constituted the chief sources of information. Wherever possible, the name of the author has been appended to the game description.



*Entertaining Mexican children*

This book should be a boon to leaders who are responsible for directing children's recreation and who are seeking fresh material. It should be particularly useful to those who are promoting world friendship and understanding.

\* \* \*

**Indian Game** "Guess How Many." From two to twelve players. Indoors or out-of-doors. The children use kernels of Indian corn or pebbles for this game. One child hides the kernels in one of his hands. "Guess how many" he says to one child after another in the group. The child who guesses the correct number wins and has the next turn. — From *Writings of Father Louis Hennepin*. (Used by permission.)

**Czechoslovakian Game:** "Confessions." Similar to Forfeits. From six to twenty players. Indoors. One player is chosen to stand with his back to the others. The leader or an older child asks him questions, which he is to answer by "Yes" or "No," or by "Once" or "Never."

The leader says aloud only part of the question, acting out the other part so that the players can see him. The questions and acting should be humorous, such as, "Do you do this every day (acting out the washing of the face)?" or "How many times do you do this (acting out the brushing of the teeth)?" The idea is to make the questions, motions, and answers as ridiculous as possible. All must answer questions. — *Anita Blaukopf*, Prague, Czechoslovakia, and New York City.

**Chinese Game:** "Seeking for Gold." Similar to Marbles. From two to six players, usually girls. Out of doors. The game is played on the ground with a handful of pebbles, the prettier the better. It is more fun to play with a small group so that all may have a chance to play before the pebbles are taken. The players sit in a circle on the ground. The first player drops the handful of pebbles to the earth. She draws a line with her finger between two of the pebbles and then tries to shoot one of them against the other. If the two pebbles click together, she takes both and has another turn. The player draws a line between two other pebbles and shoots again. If the pebbles click together, she gets them both and another turn. When she misses, the next player picks up the pebbles, drops them, draws her line, and proceeds to snap one stone against the other. The player who has the most pebbles after the game is the winner.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance & Promotion, 152 Madison Ave., New York 16, N. Y.

### A Missionary Fair

We are confronted daily by signs exhorting us to "share"—"Share the ride," "Share this copy of —," "Share your books," and

so on. For many years *The Open Forum* has urged "Share your programs and plans,"—and program builders have been generous in their response. Once a year, the program contest brings a prize as



well as a "thank you" to some fortunate contributor. In the 1942-1943 contest, *First Prize* for letters describing a program or some phase of the work was awarded to Mrs. Paul W. Jones, for her interesting and detailed description of A MISSIONARY FAIR which had been held in the First Baptist Church, of Beckley, W. Va., and which attracted nearly 500 visitors.

The booths and displays covered all home and foreign mission fields, as well as all departments of work. Those in charge were in costume, and this marked the beginning of a collection of costumes for the church.

One booth had old records, pictures, and other items of the Beckley Church; also books on church history.

The Bible exhibit was "the largest and the best and received more comment than any other." There were Bibles of all descriptions, one more than 200 years old. Examples of the various translations added to the interest.

More than 100 missionary publications—leaflets and books—were displayed in the literature booth. An interesting feature was the set of "January books" complete from the first edition to the current issue. A life-size replica of a MISSIONS cover, and a costume decorated with MISSIONS covers, had a prominent place in the display.

There was also an interesting program display with many suggestions.

The College Counselor was represented by catalogs and posters obtained from denominational colleges.

The Bible, flags, and a copy of the Constitution and the Bill of Rights were chosen for the Christian Citizenship exhibit, which had also leaflets on topics of interest.

The China, Cuba, and Puerto Rico exhibits were made up of many lovely articles from these

countries, owned by members of the church. Two missionaries contributed to the British India booth.

Alaska was represented by a lighted, "shadow picture" of Eskimo life. Models of the cottages and church at Kodiak were also shown.

All Baptist missionary societies in the association were invited, and an invitation was extended to the general public through the newspapers. (Note: Do you advertise? See September MISSIONS.)

A fair of this kind would be appropriate to climax the study of

*For All of Life and We Who Are America.*

### A Springtime Luncheon in Detroit

Second prize was awarded to Mrs. Robert W. Ackley, of Detroit, Mich., for her letter describing a luncheon meeting of the Woman's Missionary Society of Covenant Baptist Church of that city. Mrs. Ackley wrote in part as follows:

"We had a delightful time at our spring luncheon with about 230 women present. At each place was a favor—a tiny corsage made of gum-drops. The flower containers were cans covered with white paper, with the face of a lovely lady painted on each one. A cut-out hat brim of paper was placed around the top, with sweet peas, daffodils and other flowers.

"After a brief business session, we had each circle captain read her list of members for the new year. We change each year. In the morning, the First Vice President met with the 16 captains to draw the slips until each had about 20 to 24 names.

"At each place were a picture of a home or foreign missionary and the leaflet, *A Map in our Hands*. A question relating to Baptist missions was pasted on the napkins. Several women were asked to read their questions aloud; others were asked to locate the fields on the map. All were urged to take home the picture and to pray for the missionary in question.

"Our Assistant Pastor led in a hymn sing. One of our members who sends gifts and letters to our men in the service had a little service for them—mothers stood and told where their sons were, excerpts from letters and a poem were followed by prayer. . . ."

An unusual presentation of the annual reports was the main feature of the program. This will be described in a later issue.

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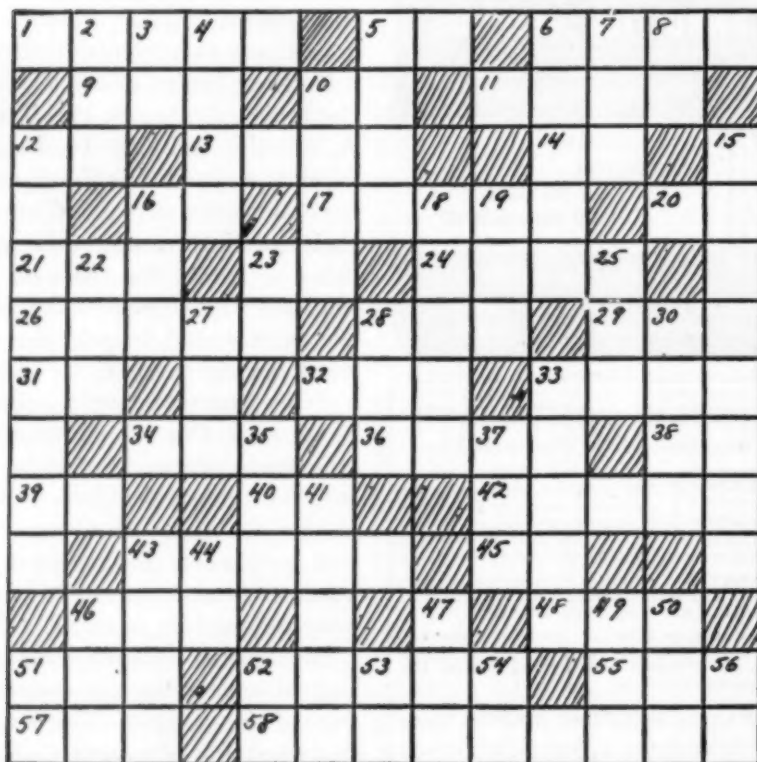
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# MISSIONS CROSS WORD PUZZLE PAGE

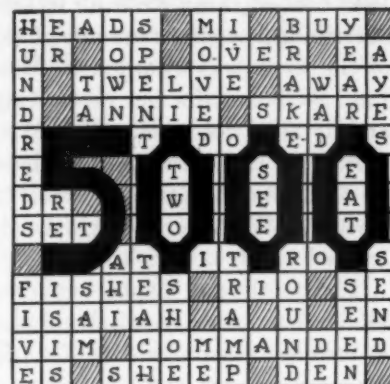
## No. 70—Greatest in the Kingdom

### ACROSS

1. Finale of a musical composition. (pl.)
5. "Whosoever shall receive this child in my name receiveth . . ." Luke 9:48.
6. and 11. "... was it . . . ye disputed." Mark 9:33.
9. "... by the way they had disputed." Mark 9:34.
10. "And . . . took a child." Mark 9:36.
11. See 6 Across. 12. Grand Tyler.
13. "and went forth to . . . him." John 12:13.
14. "if the salt have lost his salt-ness, wherewith will ye season . . ." Mark 9:50.
16. "the same . . . greatest." Matthew 18:4.
17. "done it unto one of the . . . of these my brethren." Matthew 25:40.
20. "their hearts, . . . , so would we have it." Psalm 35:25.
21. Printer's measure (pl.).
23. Natural force. 24. Leaves.
26. "disputed . . . themselves." Mark 9:34.
28. "He that heareth . . ." Luke 10:16.
29. "and servant of . . ." Mark 9:35.
31. Topographical Engineer.
32. "shall not be taken away from . . ." Luke 10:42.
33. City or town in South Africa.
34. "called . . . twelve." Mark 9:35.
- 36 and 30 Down. "the . . . shall be . . . of all." Mark 9:35.
38. Senior.
39. "Let your light . . . shine." Matthew 5:16.
40. Right Guard. 42. Egg-shaped.
43. "Whosoever . . . receive one of such children." Mark 9:37.
45. "If any man desire to . . . first." Mark 9:35.
46. Whirlwinds off the Faroe Islands.
48. "many knew him, and . . .



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NO. 28

## Last Month's Puzzle

afoot thither." Mark 6:33.

51. Girl's name.
  52. "whosoever will be . . . among you, shall be your minister." Mark 10:43.
  55. Cloth broom for scrubbing.
  57. "and . . . him in the midst of them." Mark 9:36.
  58. "Then there arose a . . . among them." Luke 9:46.
- A saying of Jesus is 9, 10, 11, 16, 17, 26, 28, 29, 34, 36, 43, 45, and 52 combined.

### DOWN

2. "how . . . shall my brother sin against me." Matthew 18:21.
3. "What shall we . . . , " John 6:28.
4. "when he had taken him in his . . . , he said." Mark 9:36.
5. "With what measure ye . . . , " Mark 4:24.
6. "his raiment was . . . " Luke 9:29.
7. Head covering.
8. "he was sad . . . that saying." Mark 10:22.
10. "But they . . . their peace." Mark 9:34.
12. "Who is the . . . " Matthew 18:1.
15. "and become as little . . . " Matthew 18:3.
16. Combining form signifying equality.
18. Greek city Public square.

19. French copper coin.
22. Madame.
23. King of Bashan. Numbers 21:33.
25. "And he . . . down." Mark 9:35.
27. Nahum. 28. Yea.
30. See 36 Across.
33. "and . . . the wicked." Matthew 13:49.
35. Age. 37. Crowd.
41. A bright dazzling light.
43. "receiveth him that . . . me." Luke 9:48.

44. Here lies (L.)
46. "whoso shall receive . . . such little child." Matthew 18:5.
47. "when he . . . gone forth." Mark 10:17.
49. Servant of Solomon. Ezra 2:57.
50. Not.
51. "love thy neighbour . . . thyself." Matthew 19:19.
52. Grain.
53. Babylonian deity.
54. "Suffer the little children . . . come unto me." Mark 10:14.
56. Portuguese.

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### The Woman Commissioner

By RUTH E. FINWALL

MUCH will be expected of the women of the Northern Baptist Convention this year. Never has there been a more serious time in which to live. Each day is tremendously important.

Through the regular channels of our societies, women are being reached with suggestions for high living, and for a deeper understanding of the things that have true value. We are challenging our women as mothers in our homes, as leaders in our churches, to give more time and thought to the deepening of their spiritual reservoirs. If all who are charged with responsibilities in the women's organizations will make a special effort to work effectively this year, it will truly be a year of spiritual progress.

Of particular significance to our women is the World Emergency Forward Fund which our denomination expects to raise. The goal is \$1,500,000 for Northern Baptists this year. This means twice what was raised last year. Through the four commissioners in every church, plans are under way for

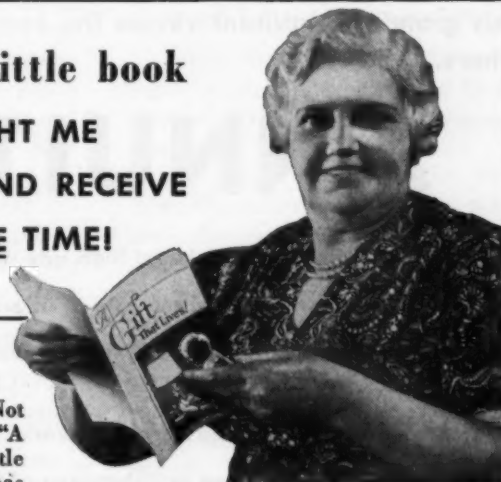
reaching this goal. In every church these commissioners—the pastor, a layman, a woman, and a young

person, are working out plans by which every member of the church will be asked to make a contribution for the emergency needs of the world. The women are assuming responsibility for the following:

1. To cooperate with the pastor in the promotion of the World Emergency Forward Fund. Help with the dramatization of the needs—material for dramatization is available through your State Baptist headquarters.

2. To promote the pamphlet—"A Fellowship of Prayer and Sacrifice"—to go into every home of our Baptist families. Through this medium as a family group we will think together about the various areas of concern under the World Emergency Forward Fund. We will pray together, and give sacrificially to these great world needs. We are

### Send for this little book THAT TAUGHT ME HOW TO GIVE AND RECEIVE AT THE SAME TIME!



Sounds impossible? Give and receive at the same time? Not at all—not when you read "A Gift That Lives." That's the title of a little book which has brought peace of mind and freedom from worry to thousands of men and women. You too may find in its pages just the Plan for you. Find out how you can receive an American Bible Society check regularly as long as you live—how you can at the same time further the work of distributing the Bible throughout the world.

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Every Christian should learn all the facts. Send for the booklet "A Gift That Lives." Send the coupon now.



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Please send me, without obligation, your booklet B-68  
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Name \_\_\_\_\_  
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counting on our women to see that this pamphlet is put into every home in the church.

3. For presenting the needs under the World Emergency Forward Fund to the children. Through the church schools and the C.W.C. organizations excellent material is being channeled through to the children. If this material has not been sent to your church send to your State Baptist headquarters.

4. To plan a Sunday when gifts from Service Men will be presented

by proxy or in person. See the suggestions for such a service in the pamphlet *"This is the Victory."* Send to every man and woman in your church a copy of the pamphlet—*"Ministering Church—Today and Tomorrow,"* also an offering envelope.

5. To cooperate with plans for the Sunday of Sacrifice. A dramatization has been prepared for use on that Sunday.

If the women of our churches will assume a personal responsi-

bility for the spiritual undergirding of the promotion of the World Emergency Forward Fund, God will work wonders through us in the advancement of His Kingdom.

We are counting on you!

### The Home Festival

Do churches having a democratic form of organization lose something of value by the complete absence of ritual or liturgy? At times those in the pews grow weary of always listening to others, yet they feel incapable of leading in a missionary or prayer meeting. In their secret hearts they long for an important yet inconspicuous part in a service. Some churches are trying to satisfy this longing and have worked out beautiful Sabbath and week-day programs. Have you an idea for such a service? One that you would like to share? An exchange of ideas may prove worth while. Let's try it.

In Hyderabad, Deccan, a service was held recently well worth giving in an adapted form in any Christian community and repeating each year. It was known as the Home Festival. *The Indian Witness* reports this first Home Festival as follows:

"The idea was talked about for several weeks before. Families had been urged to 'clean house' literally and figuratively, and to do at least some little thing to beautify the home; a new picture, new curtains, a new plant. On Saturday night a family 'Festival' was held in several parts of the city where a number of Christian families live. In the Boys' High School a very beautiful service was held. A large cross of little Indian clay lamps was made in the garden. Just after sunset everyone gathered there, sitting by families; the hostel students sitting by classes. After a short opening service each family group, family by family, went to the lighted cross and each member of the family lighted his little lamp from the

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home by the father, the lights were placed outside the house for decoration. On Sunday there was a special sermon on the family."

## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

**Clara B. Tingley**

**By GENEVIEVE SHARP SOWARDS**

One can hardly think of the Bassein Sgaw Karen Mission of Burma without Miss Clara B. Tingley who gave 36 years of her life there. Her house was the meeting place of all the W.W.G.'s, C.W.C.'s, R.A., Girl Guides and of a special group of "inner-circle" young people to whom she gave much personal help and inspiration. Many splendid leaders have come out of this and other groups under Miss Tingley's teaching. Dr. Ba Saw Dwe, Assistant to Dr. Gordon Seagrave, and his sister Dr. Helen Dwe were among her first five life service young people. Thra San Ba who had charge of the Nichols Sgaw Karen High School after Erville Sowards came home was one of her "boys." Thra San Ba, it will be remembered, was killed in one of the first raids of Bassein.

Back in America, Miss Tingley missed her Karen friends, especially Ma Sa, her devoted servant. Sein Kho, Yu May, Hannah Taynaw, and many other workers whom she had "brought up," always came to her house when they came into Bassein town from their teaching and preaching in the villages. They told her of their work and received inspiration and suggestions and "supplies"—pictures, hand-work materials, books, presents—which she always seemed to manage to have for them. She was supported by the women of Southern California whose white cross boxes to her were many and large.

Miss Tingley came home to retire in 1940 because, although Bassein was her home, she said she did not want to be a burden to the Board in case her health broke and she would have to be brought home. She died on September 3, 1943 in Glen Ellyn, Ill., from a cerebral hemorrhage. Her last request was that people, instead of buying flowers for her funeral, send the money to the World Emergency Fund. Thus, always,

unselfishly, she served the cause she loved. We, who lived with her and worked with her in Bassein, Burma, will sadly miss her.

**Louise Tschirch**

Miss Louise Tschirch, retired missionary of the American Baptist Woman's Foreign Mission Society, died on August 24, 1943, in Newton Centre, Mass. She spent a lifetime in loving service to the native peoples of Burma, after studies at Brown University and the Newton Theological Seminary. First appointed in September, 1884, she lived to teach the children and the children's children of her first pupils. She alternated her work between the Pwo Karen School at Bassein during the rainy season, and the jungle villages during the "traveling" season. Enthusiasm for her "beloved jungle work" is felt through all her letters and reports. In a letter in 1926, Miss Tschirch stated that Christian work was first begun in the neighboring villages by the girls of the mission school at Bassein and that villagers often spoke of the faithful service of these

school girls 25 years previous to this date. This same year a visiting missionary spoke of the astonishingly efficient manner in which the Pwo Karen women conducted their own mission business. The strong foundations laid by Miss Tschirch and her associates so long ago are the hope for continuing Christian work in Bassein today. She seems never to have spoken of hardships. Only after her retirement age, at the end of 41 years on the field, she wrote that her health was breaking and she would not be able to continue her work. So her resignation was accepted and she returned to America. After spending some time in Florida with her family, she retired to Newton Center, Mass.

### Caught by the Camera

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## BOOK REVIEWS

(Continued from page 531)

that are now in ruins, of towns in remote sections of Central Europe, of people in humble walks of life who listened eagerly to the gospel message even as they sensed the inevitability of the storm that was coming, for their "faces were sad and their laughter was superficial," combine to make this a fascinating travel narrative and an interesting record of itinerant evangelism in Europe. (Zondervan Publishing House, 239 pages, \$1.00.)

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*Answering Distant Calls*, edited by MABEL H. ERDMAN, is volume four in the "Creative Per-

sonalities" series, and gives in concise, vivid, and picturesque form the story of the life and missionary work of 18 men and women who are serving in the far corners of the world. It is one of the most readable missionary volumes published in some time. (Association Press; 146 pages; \$1.50.)

• • •

## Books Received

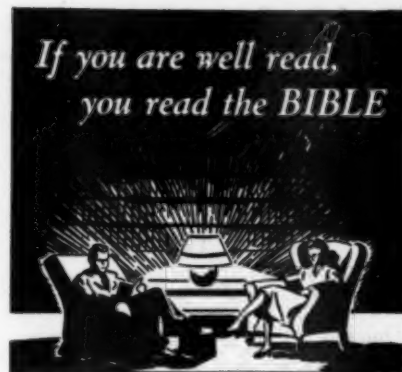
*The War Against God*, by CARL CARMER, Henry Holt and Co., 261 pages, \$2.75.



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*The Chiangs of China*, by ELMER T. CLARK, Abingdon-Cokesbury, 123 pages, \$1.00.

*Return to Christianity*, by NEILS F. S. FERRÉ, Harper and Brothers, 76 pages, \$1.00.

*The Ladder of Progress in Palestine*, by CHESTER C. McCOWN, Harper and Brothers, 387 pages, \$3.50.

*When Christ Controls*, a collection of 12 stewardship messages, by JOHN M. VERSTEEG, Abingdon-Cokesbury, 148 pages, \$1.50.

*Science, Religion, and the Future*, by CHARLES E. RAVEN, Macmillan, 125 pages, \$2.00.

*Martin Luther; God's Man of Destiny*, a biography by BASIL MILLER, Zondervan Publishing House, 149 pages, \$1.00.

*John Wesley: The World His Parish*, by BASIL MILLER, Zondervan, 140 pages, \$1.00.

*Martin Niemoeller: Hero of the Concentration Camp*, by BASIL MILLER, Zondervan, 160 pages, \$1.25.

*The Harmony of Science and the Bible*, by C. THEODORE SCHWARZE, Zondervan, 155 pages, \$1.25.

*A B C's of the Miracles*, by J. J. VANGORDER, Zondervan, 156 pages, \$1.00.

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(Continued from page 550)

*Changing Emphases in American Preaching*, by ERNEST T. THOMPSON, Westminster Press, 234 pages, \$2.00.

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